The Priest

Edited By Priests For Priests

October, 1951

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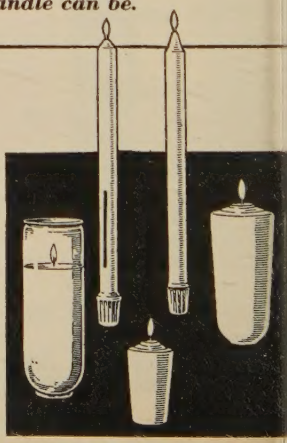

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A Note on the Lingard Centennial

THIS July just gone the Catholic scholars in England commemorated the centenary of the pioneer historian of scientific history, John Lingard, who died eighty years old on July 17, 1851.

His renown is built upon his being the first of scientific historians to go to prime sources for material and not to copy what other historians had written. He was a copier indeed but of original documents, not a repeater of what those before him had set down as genuine facts, which too often had their origin only in the fancy of their writers.

Max Beerbohm was not needling John Lingard when he said: "History does not repeat itself. It's the historians who repeat themselves."

To the mines of history, the Vatican archives, Lingard went for the first time in 1817. To his deep dismay he learned that the documents he wanted were still in packing cases, come back to Rome after their trip to Paris as loot picked up by Napoleon.

The custodian of the cases did not relish the job of unpacking them and took evasive action, but when Cardinal Consalvi learned

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who the Englishman was, he gave such commands to the archivist that Lingard got whatever he called for.

So impressed was Pope Leo XII with the ability, the method, and the output of Lingard that he made him cardinal in petto and eulogized him as writing "historiam ex ipsis haustam fontibus."

The rector of the English College in Vallodolid, Alexander Cameron, did what he could despite formidable obstacles to get material for Lingard from Spanish documents. The archivist would bring to the barrier that kept the rector away from the shelves the document he had called for. There he would read the passage. The rector would not be let see it; he would have to do his best to

THE PRIEST **OCTOBER, 1951** **VOL. 7, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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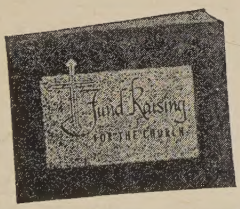

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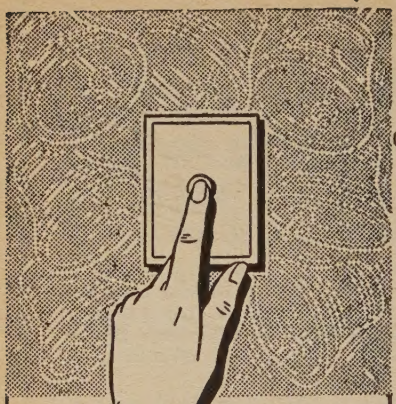

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stick the contents of it in his memory. Upon getting back to college he would comb and rake and sieve his memory to secure some facts to send to Lingard in Lancashire.

As a specimen of logic and humor the argument of Lingard refuting the naive speculation of the Lutheran divine and church historian, Mosheim, is delightful. Wrote Mosheim: "The practice of celibacy of the clergy had its origin in Egypt and was due to the climate of the land."

Lingard refuted this opinion thus: "The sagacity of Mosheim has discerned that this practice owed its origin not to the doctrine of the Gospel but to the influence of the climate and introduced the difficult practice of polygamy in lieu of the easy one of chastity."

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ONE of your editors, writing in the January issue, made casual reference to Augustine's "in dubiis libertas" — which called forth interesting comment from the Jesuit Father J. A. Gasson, of Pass Christian, Mississippi.

"I defy you to find that notorious quotation among the works of St. Augustine, published or unpublished," says Father Gasson. "Father Swickerath, S.J., God rest him, went through all the works of St. Augustine word by word and failed to find it. It definitely is **not** in the Confessions of St. Augustine."

His explanation: The sentence "is a tessera found printed on the flyleaf of a late 16th century edition of the Augsburg Confession

Continued on page 788

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AN EPISCOPALIAN PROTESTS: The following letter was printed in the Episcopal magazine The Living Church, without editorial comment:

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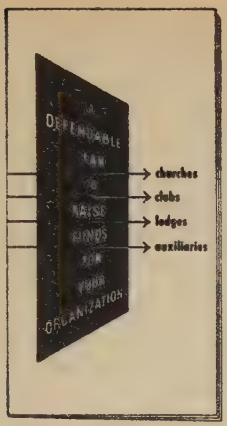

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spoken of as something from which one is later converted 'to Catholicism'." . . . The Rev. John F. Moore, Chester, Vt.

* * *

'LOOK' PUBLISHES PAPAL 'SECRETS': "The Pope's Secret Plans in Case of War" by Igor Gordevitch, formerly of the N.Y. Herald-Tribune's Rome bureau, was a highlighted article in the August 14 issue of Look. The Holy Father's portrait was sandwiched between a bevy of Hollywood startlets and a jet bomber on the magazine's cover. The disclosures turned out to be a good deal short of sensational, and there has already been a comment from the Vatican that they are "nonsense."

The author, guided by so-called "unimpeachable Vatican sources," outlined a three-point program for the Papacy if World War III becomes a reality:

"1) Pius would abdicate the Papal throne, but he would remain in the Vatican even if enemy troops entered; 2) His Cardinals 'in curia' . . . would leave Rome and seek sanctuary elsewhere, probably in Quebec; 3) There, the Holy See would be re-established and a conclave of Cardinals would choose a new Pope."

* * *

THE CICERO RIOT: The mob action in Cicero, Ill., in resisting the effort of a Negro to move into a white neighborhood was given wide notice in papers in all parts

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of the country, and there were a number of comments about the role of religion in relation to the affair. Cicero has a large Catholic population, and the press comments on the riot are thus of particular interest to readers of this column.

A lengthy statement on the affair was made by Walter White, Executive Secretary of the National Association for the Advancement of Colored People. This statement was distributed by the New York Herald Tribune, and printed in such papers as the Christian Science Monitor and the St. Louis Post-Dispatch.

Pertinent sections follow: "Few Ciceronians d a r e d speak out against the rioting when it occurred. This silence afflicted all but a few of the church leaders in Cicero. Of the 70,000 inhabitants of Cicero, half are registered on the rolls of the church. Only three of the 20 churchmen of Cicero dared comment on the riot the Sunday following the outbreak. One of them told of appealing to the police to stop the disorder and of being told, 'We don't want the blankety-blanks in here anyway, and this is our way of getting them out.'

"Tied in with and dominating the entire picture is the domination by the gambling and other criminal syndicates which make Cicero their headquarters. Assassinations have been so frequent that decent Ciceronians are terrified of reprisals against themselves and families. Even more effective is the generosity of the gang leaders to politicians and most regrettably to churches. Thereby critics are

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Silent and Important

The Rev. Dr. Carl Voss earned a half-column story in The New York Times under the headline "Religion's Failure Seen in Cicero Riot" for a sermon he gave at the Community Church in New York in which he said: "Rarely have the inadequacies and shortcomings of organized religion been so clearly revealed. The churches of Cicero, both Protestant and Roman Catholic, appear to have been for the most part silent and impotent."

Dr. Voss was also quoted as saying that the Cicero riot was "a glaring example of our inhumanity to the black man and thus all the more harmful to the fabric of American life. It stands out in harsh relief and becomes one of the most deadly weapons in the Communists' arsenal of ideological ammunition. And it is organized religion, implacable foe of communism, which helps hand this lethal weapon to the Communists. For by their silence, the churches, both Roman Catholic and Protestant, tacitly grant the sanction of religion to the Cicero tragedy."

The Times itself left the churches out of its editorial commenting on the riot, but concluded that

Continued on page 781

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The Priest

Vol. VII OCTOBER, 1951 No. 10

Editorial Comment

A Modern Martyr

THE following account of what must be rightly considered the martyrdom of Bishop Basil Aftenie we feel will be of paramount interest to our fellow-priests. We owe our knowledge of the facts to *Servizio Informazione,* and the kindness of a priest friend in Rome who made them available:

The Vatican has received confirmation of the fact that Bishop Basil Aftenie, Titular Bishop of Ulpiana and Auxiliary of the Archdiocese of Fegaras and Alba Giulia (Rumania) died on May 10, 1950, in the Vacaresti prison of Bucharest. Full particulars are still not known but it is believed that the heroic prelate succumbed to tortures inflicted upon him by known Communist methods in the nineteen months of his cruel imprisonment. He was buried privately in the Catholic cemetery of Bucharest.

Bishop Aftenie is the first of the Rumanian Bishops to die for the Faith under the Communist regime. The hatred for God and His Church manifested by Communists in other lands behind the Iron Curtain is showing itself ever more in Rumania.

The Communists began by trying to form all Christians into a National Orthodox Church separated from Rome. The Catholic Eastern Bishops (six) objected strenuously and were put into prison almost simultaneously on October 28, 1948. The Catholic Eastern Church (Byzantine Rite) was declared outlawed by the Government on December 1, 1948. For a time the Bishops were imprisoned at Dragoslavele, whence they were brought to a monastery at Caldarusani.

In June, 1949, Bishop John Suciu, the Apostolic Administrator of Fegaras and Alba Giulia, with his Auxiliary Bishop, Basil Aftenie, were taken away. The death of the latter in the Vacaresti prison is proof that he died a violent death, for he was only 52 years old, and of good health.

Bishop Aftenie can be considered a martyr, for no accusation was made against him. Like the other Bishops he was imprisoned merely because he was a Catholic Bishop, and refused to adhere to the National Dissident Church. Born July 14, 1899 at Lodroman (Province of Tarnava Mica) of a deeply Christian peasant family, the Bishop studied at Blaj and later in Rome at the Pontifical Greek College of St. Athanasius receiving the doctorates of philosophy and theology at the Pontifical University of the Propaganda. He was ordained a priest in the Byzantine Rite, at Blaj, January 1, 1926, and worked for some time in the archiepiscopal chancery office. Later he was professor of Canon Law and Church History at the local Seminary of Fegaras and Alba Giulia and also taught religion in the boys' high schools of the capital.

The young Father Aftenie was a zealous preacher and an ardent apostle of the Reunion of Churches and of the Roman Primacy of Peter. Named Archpriest of Bucharest in 1934, he was prodigal of himself in favor of the Catholics of the Eastern Rite.

On April 12, 1940 the present Holy Father raised the young Archpriest to the episcopal dignity, conferring upon him the office of Auxiliary of the Archdiocese of Fegaras and Alba Giulia with the title of Titular Bishop of Ulpiana. Consecrated a Bishop in the magnificent ceremonies of the Byzantine Liturgy on June 6, 1940, Bishop Aftenie wrote a few days later to Pope Pius XII:

"Filled with gratitude and devotion, I turn to Your Holiness on the occasion of my episcopal nomination . . . I am fully aware that this dignity brings with it great responsibility. My conscience is clear, for I have never sought this dignity. If Your Holiness has seen fit to confide this mission to me, may God's Will be done! . . . I hope ever to do my duty, so much the more as I have no attachments in this world. My father, mother, brothers and sisters are all dead —there remains for me but to labor for the Church. Troubled times will pass with much trust in the Lord. We must keep up our courage and hope for better times which will surely come. The religious feeling of our people is very high. One speaks well of the Roman Pontiff, even among the non-Catholic Rumanians."

On October 8, 1941 he wrote to Rome as follows:

"I aim for nothing but for the Glory of God and the prosperity of our Church in union and true submission to the Holy See, *even if it costs me my life.* I never forget the words of my Professor of Sacred Scripture [in Rome] Msgr. [now Archbishop of Palermo and Cardinal] Ernesto Ruffini: 'You have been sent here not merely to study, for that you could do as well in your own country. But you are

sent to the Eternal City, to the feet of the Vicar of Christ, where you are formed to be the true pillars of the Roman Faith, on whom the Holy See can always rely in every place and in all circumstances.' "

A Constant Worker For Reunion

We know the great love Bishop Aftenie had for the true Church and how he preached its unity and unicity and tried to gather the dissidents into the Church of God, over which Christ has placed Peter and his successors in the See of Rome.

In 1948 some Rumanian priests were persuaded by the Communists to leave Roman unity and join up with the National Church. Some of these, as well as some officials, tried in vain to allure Bishop Aftenie into this sad desertion of the true Church. On October 2, 1948, as he himself tells us in a sworn statement, he entered a hotel where some deserter priests were staying. They flocked about him and tried to excuse themselves and to bring him with them. On October 1, that year, at Cluj, they had left the true Church and were now in Bucharest to have their miserable defection from the Roman Church ratified by the Communist Government.

Bishop Aftenie courageously upbraided them for their weakness and cowardice. They wept as they told him that prison and dire consequences for themselves and their families were promised if they would not leave the true Church. The Orthodox Patriarch Marina had told them; "We have the knife in our hands. It is sharp and we shall use it to the end. By October 21 the Greek Catholic Church [in union with Rome] will no longer exist and the union [with the Dissident Church] will be complete." Some priests told Bishop Aftenie that they did not want to abandon Christ, but they decided that only in this way could they save their own lives and those of their families. After the crisis they would return to the true Church with all their people. They wanted a Bishop as their leader.

If Bishop Aftenie accepted he would be received with open arms and great solemnity by Patriarch Marina and the State Minister of Cult Stoian—to all of which Bishop Aftenie remonstrated vehemently, upheld the Roman Church and her unity, as well as the Primacy of the Roman Pontiff. He said he wanted no honors from such people and that it was a shame for them to ask him such a thing, after he had been preaching and defending Roman Unity and the Roman Primacy for all the twenty-three years of his priesthood. One priest told the Bishop that even death would not help the Church nor himself! He left them and promised them his prayers.

On October 11, 1948, in an interview with Stoian himself, Bishop Aftenie gave him two letters of protest signed by all the Catholic Bishops. To this

Stoian answered that the Government wished them well and hoped they would all join the Orthodox Church. Bishop Aftenie defended the Catholic Faith and Roman unity but the Minister of Cult answered that the Government did not want a Church that looked to the West and awaited the atom bomb, but that all should be in the National Orthodox Church. He wound up by saying that it would be for the Bishop's own good to join up soon and leave Roman unity.

Throughout the war and during the German and Russian occupation of Rumania, as well as now in the days of the Communist Government and persecution, the faithful have ever found in Bishop Aftenie a staunch champion of the Faith of Rome, of Church unity, and of the rights of God and man confided to his defense. Indeed, the Age of Martyrs is ever with us! But the tyrants are finding that Cardinals, Bishops, priests and lay people can lay down their lives for the Glory of Christ, for the Unity and Unicity of the Catholic Faith, and for the Primacy of the Roman Pontiff.

A Warning

The priest who does not strive to cultivate a great delicacy and sensitiveness of conscience (not scrupulosity!) with regard to venial sin, and who does not take pains to avoid it to the best of his ability, but makes light of it and commits it unhesitatingly, is in grave danger of spiritual disaster. He Who knows the workings of the human heart perfectly assures us (Luke 16:10): "He that is unjust in that which is little, will be unjust also in that which is greater."

He who lightly commits venial sins, whether it be for the sake of comfort, or from human respect, or from a motive of friendship, or from the dread of some self-denial, or for the sake of some passing pleasure, or to get out of some difficulty, is seriously neglecting the work of his sanctification. And he is guilty of a deliberate abuse of grace which will do great damage to his soul and may cause his spiritual ruin. It is folly to question and to act counter to God's assurance that he who is unjust in that which is little will be unjust also in that which is greater. —Fr. Walter, O.S.B.

Purity of intention consists in this, that we perform all our actions with the sole purpose of pleasing God. It is the good or bad intention (o rmotive) with which an act is performed that makes the act good or bad in the sight of God. An objectively good action becomes bad if it is performed with a bad intention.—St. Alphonsus.

A Plea for Christ the King

Events vs. attributes in the liturgy

Dominic J. Unger, O.F.M.Cap.

TWENTY-SIX years ago on December 11, Pope Pius XI was jubilant as he launced the masterful encyclical *Quas primas,* proclaiming the universal kingship of Christ and instituting the Feast of Christ the King. In his allocution to the Cardinals before Christmas he seemed to beam with joy as he announced that he would celebrate the first Mass of Christ the King on the last day of the year.

It does one good to read that papal letter after twenty-six years. The Holy Father proclaimed the doctrine of Christ's universal kingship to the whole world in order that all peoples might acknowledge His reign and as a result enjoy peace. He desired the profession of this doctrine to be an effective means against the pest of Laicism. He wished to enshrine this fundamental tenet of Christianity in a special liturgical feast in order that the fruits of acknowledging Christ's kingship would be more plentiful:

"In order that these wished-for results may be more abundant and may last longer in human society, it is necessary for the royal dignity of Our Lord to be recognized and spread abroad as widely as possible. To this end it seems to Us that nothing else can help as much as to institute a particular feast day that will belong to Christ, Our King. The annual celebration of the sacred mysteries is more effective in informing people in the faith and in bringing the inward joys of life to them than the solemn pronouncements of the teaching Church. Documents are often read only by a few learned men; feasts move and teach all the faithful. The former speak only once; the latter every year and forever. The former bring the saving touch only to the mind, the latter influence not only the mind, but the heart and man's whole nature. Being composed of body and soul, man needs to be aroused by external solemnities, so that, through the variety and beauty of the sacred liturgy, he may receive the divine teachings in his soul and, then changing them into substance and blood, use them to advance in the spiritual life."

He continues by explaining how in the history of the Church new feasts were added as the needs of the times required. These feasts were great means of rooting out heresy. From among the feasts of modern times he singles out those of Corpus Christi and the Sacred Heart as splendid examples. Some paragraphs later he explains why a new feast is being introduced in honor of Christ

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the King, even though Christ had been honored as King in the liturgy for centuries.

"There is no need, Venerable Brothers, for Us to explain at great length to you why We instituted the Feast of Christ the King as a distinct feast, despite the fact that the royal dignity of Christ appears to be already recognized, at least by implication, in other feasts already decreed. It is enough, We believe, to tell you that although the material object of all these feasts of Our Lord is Christ, the formal object is quite distinct from that of the new feast which expressly recognizes by name both the royal and kingly power of Christ."

In these words the Pope alludes to a controversy that arose even in high circles some months before the institution of the feast. There were those who wanted to prevent it on the grounds that its theme was contained already in the Feast of Epiphany; there were others who claimed it was the same as that of the Sacred Heart. The Pope over-rode their objections and introduced the feast as professing a distinct dignity of Christ not proclaimed formally in any other feast.

And now after many years of great solemnities in honor of Christ the King throughout the world, and in spite of the solemn words of the Vicar of Christ, one hears churchmen interested in a reform of the liturgy again proposing the removal of this feast.

In 1947 His Eminence Cardinal Nasalli-Rocca of Bologna published an outline of suggestions for a reform of the Breviary. Many periodicals have reprinted or commented on the Cardinal's suggestions. (See also THE PRIEST, 1947, p. 723.) In general authors seem favorable. Many of his ideas are reasonable and timely. However, among them we find this:

"Let us say plainly that the cycle of liturgical feasts celebrates *events*, notably the facts and deeds of Our Lord and of the Holy Virgin, as also the anniversaries (usually of the death) of saints. This is a fundamental principle; in consequence, all feasts ought to be suppressed that do not agree with that, even when they have as object excellent *ideas* and remarkable *attributes*." (Italics are the Cardinal's.)

Such feasts might still be kept as local (e.g., patronal) feasts, he allows. Among the examples given is that of Christ the King, which the authors usually place first.

A Refutation of the Cardinal's Principle

I shall be so presumptious as to attempt a refutation of the Cardinal's principle and its application. He claims that "the cycle of the liturgical feasts celebrates *events*." He implies that this is traditional. Commentators have explicitly interpreted him so. What age of the Church was used to establish that prin-

ciple? Certainly for centuries the Church, with the approval of the highest authority, has been celebrating feasts which are not supposed to be of events; for example, Trinity Sunday, Sacred Heart, Precious Blood, Seven Dolors, Holy Rosary, Holy Name of Mary. And within the past half century or so a number of such feasts have been established: e.g., Christ the King, the Divine Maternity, the Immaculate Heart of Mary.

Certainly the past fifty years belong to the practice of the Church. The popes have not forgotten the purposes of the liturgy when introducing so many idea-feasts. So the practice of celebrating non-events in the liturgy belongs to the tradition of the Church. The liturgy is no more stagnant in this matter as in others. The denunciation of Pius XII of archaism in the liturgy in general applies here too (*Mediator Dei*, nn. 61, 63). This is certain from the same Pope's allocution to the Lenten preachers in 1945:

"One often hears, especially in connection with the liturgy, 'Return to the Primitive Church!' A sonorous phrase, but one must take care to get the precise meaning and motive of it each time. Rarely is it justified. For example, one would have to reject and eliminate the Office and the Mass of Corpus Christi for the sole reason that it does not go back farther than the thirteenth century" *(Acta Apost. Sedis*, 1945, p. 36).

In this regard, the eminent theologian Father Filograssi, S. J., speaking on the Assumption, says:

"And if anyone were to say that Mary is in a shadow in the Gospel, we would answer that there one finds already the seeds and the beginnings of her future greatness. We are not favorable to a return pure and simple to antiquity, as if from then till now there had not taken place the magnificent growth of doctrine and of the Marian liturgy. Such a return would be, as the Pope in connection with the liturgy called it, insane" *(Civilta Cattolica*, 1949-2, p. 268).

Feasts of ideas and attributes were not celebrated in the ancient Church because the early Christians picked out the main events of Christ's life, as was natural, and made of them memorial days. These were sufficient to keep them occupied, without their having to take ideas. Furthermore, they did not have clear or profound notions of some of the truths that we now celebrate liturgically—e.g., the Sacred Heart devotion. With the growth of theological ideas, it was only natural that these should gradually effect the growth of liturgical feasts. Pius XII lists theological development as one of the causes of growth in the liturgy (cf. *Mediator Dei*, n. 52).

Pius XI stated very clearly that it was due to Divine Providence that new feasts were in-

troduced into the liturgical year in order to instruct people and fight heresies. The Feast of Christ the King presents a highly developed doctrine, even though the elements of it were already scattered through the Scriptures and early tradition. Why, then, should there not be a feast of it in the liturgy, especially in these times of rebellion against all laws and the Church?

The Feast of the Sacred Heart

It seems correct to assume that the Feast of the Sacred Heart, since it was not mentioned among those to be removed, is supposed to be a feast of an event. Then what is meant by an event? If the Feast of the Sacred Heart is of an event, why is not that of Christ the King? True, the gospel of the Sacred Heart Mass recalls the piercing of Jesus' side, but so does the gospel of Christ the King recall Christ's defense of His kingship before Pilate. In fact, unlike the Feast of the Sacred Heart, that of Christ the King recalls a series of events. Christ's kingship was proclaimed at the Annunciation, Nativity, Epiphany, Palm Sunday, Good Friday Resurrection, and Ascension. Should the liturgy have a celebration of an event that occurred only once and omit the celebration of a repeated event? Usually, repetition of a blessed event increases its value. The reformers of the liturgy want to discard the Feast of the Seven Dolors as if it were of an idea. Does not the liturgy make it clear enough that *seven* events are commemorated by it? Would the Mother of Sorrows have been honored by a special feast if she had suffered only once? Should she be not so honored because she endured seven special occasions of sorrow?

From this idea of a series of events, we can proceed to that of a continual event. Why is the Patronage of St. Joseph not an event because it lasts the lifetime of the Church on earth? Why is the mystery of the Holy Family not an event because on earth alone it lasted over thirty years? These are definitely events.

An event is memorable only because of an inherent idea. An event in the life of Christ and Mary is worthy of a liturgical celebration only because of the truth it contains. The idea is more important than the event. It is really the idea that is honored. Why celebrate Christmas if not for the mystery of the Incarnation? Why honor the event of the Immaculate Conception if not for the glorious truth it contains? True, from a series of events or a continuous event it is easier to deduce a truth, and the notion of event recedes while the truth is prominent. But even in a single event the truth not only can, but should, be made prominent in a liturgical celebration.

Further, if an idea gathered from events merits a liturgical celebration, why not an idea that is known independently of events? For instance, the mystery of the Trinity. Of course, since there are few mysteries or truths of the Christian religion that were not manifested in Christ's life, at least on the occasion of a talk by Christ, it would be possible to link most of them with an event. For example, the Feast of the Trinity with the theophany at Jesus' baptism. So, again, where are we to draw the line between event and idea? I believe it is much safer to keep the technical term of the popes for designating the object of liturgical feasts, "mystery." A mystery is a truth or an idea which is often, but not necessarily, based on an event, or manifested by an event, but it is never entirely synonymous with an event.

There seems to be no sufficient reason for not wanting to celebrate ideas in the liturgy. Do not these idea-feasts attain the purposes of the liturgy? I believe they attain them as well and many times better than many of the ferial Offices. The Feast of the Holy Family has, no doubt, more force for good influence in the home than the Sunday Office it displaces. Such idea-feasts are certainly the occasion of much praise and thanksgiving to God; they are opportunities for many petitions to the good Lord for blessings; and also of soul-conversions. They are more instructive because of their concentration on a definite theme. The Feast of Christ the King has certainly taught people more about the kingship of Christ than the Feasts of Epiphany or of Easter.

In a recent criticism, occasioned by the movement to introduce a feast in honor of Mary Queen of the World, the critic maintained that new feasts appeal more to the moral side of the spiritual life than to the intellectual, and he had the nerve to brand that as a kind of Americanism — nothing less! Americanism — on French paper, if you please; was not the crime of Americanism neglecting the intellect and stressing the moral virtues? It was the neglect of some of these "passive" moral virtues, which are precisely the ones that are so highly praised in the new feasts. Since when does the Feast of Christ the King appeal more to moral living, against intellectual thinking, than do the ferials of Lent? The majority of these latter are exhortations to penance and to living a good life.

The Feast of Christ the King is pre-eminently about a mystery that commands deep contemplation and inspires high ideals for Christian living. That is the characteristic of a perfect feast, *ni fallor.* Mere contemplation without action is not Christian, and action is not synonymous with external activity. How Pius

XI stressed his hope that the Feast of Christ the King would really instruct the people year after year! No doubt whatever, a feast of Mary Queen of the World would do the same. And if there are countries today in which people do not know that there is a Father, Son, and Holy Spirit, but celebrate the Feast of St. Anthony in great style, the blame can hardly be thrown at St. Anthony. May one prudently suspect that the ignorance results from a lack of proper leadership and instruction on the part of the clergy?

Motivation to Action

Another purpose of liturgical feasts is motivation to action. And this is more important than instruction, because it is the final purpose of instruction. If the new feasts do motivate to action more than the older ones, more power to them. That is what they should do if they are genuinely liturgical. Did the ferials of Lent arouse enough interest among the people in penance and vicarious satisfaction? If so why did Jesus Himself ask St. Margaret Mary to work for the Feast of the Sacred Heart to revive interest in loving Him and making reparation for sins? The new feasts are so popular because they are warm and human and concrete, clothed with flesh and blood; yet they are no more sentimental than the Eternal Word clothed with our flesh and blood.

Suppose someone tells us that if we want to celebrate the ideal feasts we may do so as popular devotions. That is what would happen if these feasts were suppressed. The people would insist on celebrating them just as they insisted on celebrating them before they became liturgical, e.g., the feasts of the Immaculate Conception and of the Immaculate Heart of Mary. And in the future they will insist on such feasts until they get them into the liturgy. And if they should not succeed, the liturgy would lose out. People will always favor the warmer and more colorful feasts over against the colder non-festive Offices. The Pope has told us plainly that popular devotions are a source of liturgical development (cf. *Mediator Dei*, n. 54).

There are those who speak of the "soteriologic" cycle — that is, the cycle of feasts that commemorate the events of Christ's life which pertain to the mystery of the redemption. All feasts not in keeping with that cycle should be removed. The Feast of the Holy Family disturbs the Sunday within the Octave of Epiphany; the Feast of the Most Blessed Trinity disturbs the Sunday after Pentecost; the Feast of the Solemnity of St. Joseph has nothing (sic!) in common with the Paschal season. Therefore, remove them!

No. Keep them. Perhaps some of them may be put into a better place. But not all the feasts, even of Christ's life, can fit into a single chronological cycle because they occurred in different

years. The same is true of Mary's feasts, especially when synchronized with Christ's. Why should there be an attempt at such strict temporal order?

As for the Feast of Christ the King, Pius XI told us that he placed it at the end of the liturgical year "that the mysteries of the life of Jesus Christ commemorated during the year will then terminate and be crowned, as it were, by this great solemnity of Christ, the King, thus exalting before all men the glory of Him who triumphs in His Saints and His elect." And on Sunday the people would be freer to celebrate the feast properly. The Pope had no scruples about disturbing the Sunday liturgy.

There is, then, no excuse for a Catholic to write that this feast is not strictly liturgical as not representing the redemptive work of Christ. Besides, though Pius XII says that the central mystery of the liturgy is the passion of Jesus, he also says that the liturgy celebrates "the whole Christ," including the triumphant Christ *(Mediator Dei,* nn. 164, 163). It is precisely as King that Christ triumphs.

Duplications

The reformers of the liturgy would remove some feasts from the liturgy because they are duplications. If there are perfect duplications, we agree these ought to be removed. Or, if the duplication is not perfect, perhaps the two feasts could be combined into one celebration—as, for example, the Feast of the Circumcision and that of the Holy Name, but then I am sure red-blooded Christians would want the mystery of the Holy Name to predominate. But what about the Feast of Christ the King? Is it a duplication? Is its mystery celebrated already elsewhere? Not formally. The Pope said so expressly, and he did so to silence those who were opposed to the feast on the supposition that it was already celebrated in Epiphany and Sacred Heart feasts.

A Final Objection and Its Answer

A final objection to the Feast of Christ the King is that if this feast is kept, we would have to admit into the liturgy many other feasts of a similar nature —e.g., Christ the Worker, Christ the Teacher, etc., *sine fine dicentes.*

Would we? Certainly not all at once. If there would ever be a special reason for any of them, the Provident God would see to its introduction in due time. There is a movement on at present for a feast of Christ the Teacher. And why not? There is still enough room in the liturgical year for feasts of Our Lord and of His Mother that concentrate on a particular mystery and bring it into bold relief for the inspiration of men and the greater glory of God. Why have a fear about always being dressed in our liturgical Sunday best? These feasts need not all

be the greatest solemnities. As long as we have the benefit of the Mass and Office with their lessons of light and life, the class of feast is secondary.

The feast of Christ the King was hard-earned at least for one person. Martha de Noiallat spent herself, sparing neither time nor energy, in getting the feast into the liturgy, not for her own glory — she was as humble as self-sacrificing — but for the glory of Christ the King and the salvation of souls for which she thirsted so ardently. Before anyone puts in a bid for the removal of the Feast of Christ the King, it might be well to read the life of this *King's Advocate*, as the English title names her.

But where are the blessings that the Holy Father hoped for through this feast? Since it was introduced have we not had a horrible world war instead of peace? Are we not headed for another war? The feast has failed! Why keep it? No, the feast has not failed. It has brought much peace of soul to many people the world over. If it has not produced more fruits, it is because the nations are not yet living its message of the universal kingship of Christ, nor celebrating its mystery. When they do, there will be peace.

Stolen Property

It was interesting to read the plea made by a Protestant gentleman, Oliver Brown, M.A., an active worker in the Scottish Nationalist movement, for Scotland's Presbyterians to return to the Catholic Church the Cathedrals and Abbeys confiscated at the time of the reformation. He said:

"One question that ought to trouble the conscience of Presbyterians, is their right to retain the old buildings built for Catholic services . . . The voluntary return of these Cathedrals to the Church which built them would be of great value in increasing the prestige of the Presbyterian Church."

This Presbyterian plea brought to mind the occasion in Geneva, when a delegate objected to admitting Russia into the League of Nations unless Lenin, Trotsky, and other Bolshevik leaders agreed to return the confiscated churches to their legitimate owners. Lloyd George blocked the proposal. He reminded the delegates of the possible comeback of the Russians, who might agree to the proposal if England would see that the churches, abbeys, monasteries, and other valuable confiscated religious property in the hands of the Church of England were returned to the Catholic Church. Holding religious services in stolen buildings ought to trouble the conscience of the Anglicans.—David Goldstein in **The Boston Pilot.**

The Church, the Scriptures, and the Priest

A recent letter from the Pontifical Biblical Commission

Rt. Rev. W. L. Newton, M.A., S.S.D.

ABOUT a year ago the Pontifical Biblical Commission sent around a letter to "All Ordinaries, Superiors General, Rectors of Seminaries and Professors of Sacred Scripture."* The subject treated in the letter is the teaching of Scripture in our seminaries and other theological institutes, a subject that at first might seem to be of restricted interest. And yet there are some things about the letter, some evident implications, that should not be allowed to pass without comment. Two of these are of special concern to us priests.

First: The letter is very formally a follow-up of the encyclical *Divino Afflante Spiritu* in which Pius XII deals with current problems touching the Scriptures, and as such it stands as a splendid illustration of the earnestness of the Church, and her practical ambitions, in the matter of the Bible, one of her greatest trusts.

Second: Though the letter attends more immediately to the teaching of Scripture, it makes it clear that the motive is the proper training of the clergy. From this rises a fact of eminent importance: that in all her zeal for the Scriptures, in all her effort to realize their spiritual fruits in the faithful, she gives the priest an essential part to play.

The first of these points is brought to our attention in a special way. Pius XII had sent forth his encyclical in September, 1943; and the world was then more concerned with survival than with the scientific approach to biblical studies. There was some danger that the encyclical might be overlooked entirely. To obviate this, the present letter states as its purpose "that the measures recommended and sanctioned by the will of the Supreme Pontiff be executed with the utmost care and fidelity." This reminds us of the similar practical sequels to the other two great encyclicals on the Scriptures. The *Providentissimus Deus* of Leo XIII was clear enough in its intentions; yet it was followed by a whole series of efforts to accomplish these intentions in fact. The Pontifical Biblical Commission and the Biblical Institute were established. Other clarifying and interpretative documents were issued by the

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* A.A.S. 33, July-Aug. 1950 Trans. in Catholic Biblical Quarterly XIII (1951) 123ff.

Holy See, among which the most eminent was the *Quoniam in Re Biblica* of Pius X, defining the purposes and methods of teaching Scripture in seminaries. The *Spiritus Paraclytus* of Benedict XV was part of the program to insure a reformation of Catholic biblical studies; and in turn it brought forth many other ecclesiastical statements, among which we may mention the *Bibliorum Scientiam* of Pius XI.

The lesson we are now taught is evident. Papal encyclicals are not of a *genre* that "he who runs may read." They require study and exposition. Yet none of them, whatever the subject, is merely academic or theoretical; they attack real and existing problems, they offer solutions to urgent difficulties. It is their nature to deal with principles and to establish firm foundations. They must be rather general, or we might better say universal, in their treatment of the questions involved because they are intended for universal circulation in a world that is beneficiary of past ages and fiduciary to the future. They may, on this account, give the impression of abstractness, and in doing so create their own interference with a fuller realization of their objectives.

Scripture: A Letter From God

This letter, then, demonstrates that in the most pressing matter of safeguarding the Scriptures, the Church is not content with stating her case. She insists that her sacred responsibility be carried out in proportion to the need created by existing conditions. There has been so much of this practical application of the encyclicals since 1893, that we may recognize in it a definite pattern. The main premise is the fact that Scripture is a letter sent by God to His children; and the Church is charged with seeing that it reaches its destination safely. The process developed in recent years for achieving this has three stages. The first is the unequivocal statement of principles in the encyclicals; a definition of doctrine and the evaluation of methods. The second brings these principles into practice through the encouragement of thorough scientific studies among Catholic scholars, and the direction of the fruits of this scholarship into the training of future priests. The third is the transmission to priests, thus furnished with knowledge and inspired with affection for the Scriptures, of the duty of making God's Word a vital influence in their own spiritual lives and in the lives of the faithful under their direction.

This brings us to the second point worthy of remark in the letter under consideration. There is, in fact, little new in the counsel it provides the professor of Scripture; a fact that leads us to believe it aims at something further. It points out that the capable professor must be a man of full training in the subject, and one with adequate oppor-

tunity for the pursuit of his studies. For the first, he must have received a degree in the subject; for the second, he should not be required to teach "other important branches," or to serve in administrative offices. Further, he should be given every encouragement to make the Scriptures his life's work. Given all this, the professor of Scripture is warned that his function is the preparation of future priests and apostles, and that his efforts must be directed towards furnishing them with adequate knowledge and especially towards imbuing them with sincere love of the Scriptures. So much explicit reference is made to this objective in the letter that it stands out almost as a definition of the place the Scriptures must hold in the life of the priest.

Our Obligations In The Matter

In view of the official character of this letter it serves not only as a reminder of our priestly obligations toward the Scriptures, but also as an authoritative analysis of the directions in which these obligations lead.

The major requirement is an active and abiding love of the Scriptures based upon a reasoned appreciation of their nature. Veneration must follow such an appreciation. Few priests fail to understand the doctrine of biblical inspiration; but we all face the danger of an academic approach to it. It has, indeed, its questions demanding theoretical discussion; but its essential teaching is such as to fill us with that humble admiration with which we regard God's other acts of infinite kindness. It is not sufficient to maintain that God is the Author of the Bible; it is necessary that we entertain the patristic conviction which holds that when we read the Scriptures we are in immediate communion with God, or, as Augustine puts it, the Holy Spirit is speaking to us with a thousand tongues.

It is presupposed that such an attitude, if sincere, will generate a spirit of dependency upon the Scriptures. The benefits accruing from this reliance are grouped under two heads. First, the profit to the spiritual life of the priest himself; second, increased spiritual fruitfulness in the discharge of his priestly duties. Special mention is made, as might be expected, of the value of the Scriptures to a priest in his preaching and catechetical instructions. This hardly needs elaboration. But another fact is worthy of note: how much more interest both the Missal and the Breviary will hold for the priest who both knows and loves the Scriptures. This merits a great deal more consideration than is usually given it.

If the priest is to realize these benefits, then the Bible must have a place of importance in his life; it must be the subject of earnest study, it must be the subject of pious meditation. The

use that is aimed at is first of all a program of daily reading. This is urged repeatedly, perhaps because it is well known how few of us have such a program. Mere reading, however, is not enough; the nature of the Scriptures and the amazing progress in recent biblical research demand much more. Reading is rewarding only if it is intelligent; and to be intelligent it must be supported with sound and extensive knowledge. With this in view, our letter provides some valuable recommendations. First, the inclusion of the Scriptures in the junior clergy examinations; second, their adoption as a subject for discussion in the clerical conferences; third, that the priest's library contain recent and essential literature on the subject. And beyond this, the divine nature of the Scriptures asks of the priest that he make them the basis of his meditation; in other words, they are not merely of interest to the mind but also to the heart. How admirably this satisfies two priestly obligations: daily meditation and daily use of the Scriptures. A more ideal source of mental prayer cannot be imagined.

JULIE---Or Housekeepers Are Hard To Get

"Mrs. Cheryll van Clutterbucks awaits you in the parlor!"

A Lifelong Program

Finally, the letter suggests that this program of reading, study and meditation be regarded as lifelong. It is true that hardly any subject taught in the seminary may safely be set aside at time of ordination. But in the case of the Bible the priest's knowledge and use of it have just begun when he enters upon his ministry. It should enjoy a place beside the daily Office and Mass, not for a time, but for life. If what we know of its nature be properly estimated,

and if the claims for its value be true, then this suggestion requires little further support.

None of these details, perhaps, is new; in fact they are all as old as the Church herself. Still it is found necessary to repeat them, and their very repetition places them with some emphasis squarely in the lap of the clergy. No number of encyclicals, and no number of other official documents, will bring the Scriptures closer to the place God intends they should have in the life of His Church unless the prescriptions here given us are taken seriously. The Church has been alert to all the dangers threatening the Scriptures; she has set in motion with earnest zeal the means of defense. If the desired results have not been fully realized, it is because those in the front line have not responded as they might.

It would seem, then, that this letter of the Pontifical Biblical Commission presents a challenge to those to whom it is directed, and through them to all the clergy. This is rather evident in the exhortation with which the letter closes. "We urgently request the Most Excellent Ordinaries (etc.) to accept and execute the points of the preceding exposition in such a way that the education of our future priests be daily ever more perfected and that they be imbued with that solid sacred science which they must use . . . Thus the Sacred Books will be, as it were, their daily bread, their light and strength in nourishing and developing their own spiritual life; but in the apostolic ministry it will be an effective aid assisting them to lead as many as possible to the truth, to the fear and love of God, to virtue and holiness."

How Valentino died

Remember Rudolf Valentino, "the screen's greatest lover"? Twenty-five years after his death, Hollywood has brought out a film called "The Valentino Story."

It grossly falsifies his death.

Valentino's life had been anything but edifying, and the film shows him dying holding the hands of a married woman with whom he was supposed to be in love.

Actually, he died kissing a small crucifix, after receiving the last sacraments. He was only 31.

He died so mercifully because one whom he had known when they were boys together in Italy was then a young priest attached to an Italian church in New York.

The priest spent the last three days of the film star's life with him in the hopital.

The Blessed Sacrament

John J. Jepson, S.S.

An examen

I.

LET us adore Jesus born in Bethlehem — "the house of bread" — and prefigured in the bread by eating which the prophet Elias walked forty days to Horeb, the Mount of God.

"I am the living bread come down from heaven." "The bread that I shall give is My flesh for the life of the world." Let us adore Him fulfilling this promise at the Last Supper: "Take and eat; this is My Body." Let us thank Him for the sacrament whose outward sign evidences His Real Presence, who is the source of grace and supernatural life.

II.

What is the nature of our prayers before the Blessed Sacrament?

Do we take the liturgical hymns of the Eucharist and ponder phrase by phrase the depth of mystery therein contained? Have we meditated or deeply penetrated the verses with which we are most familiar? As we sing them are they mere words? or ideas baldly translated? or are they — because we have filled them with meaning — are they freighted with awesome connotation and surcharged with emotion? When we sing "Tantum Sacramentum" does our mind sweep back to the mysteries recorded in the earlier verses? Is there a page of Eucharistic theology comparable to the Prose of the Corpus Christi Mass which gives us the stanzas of the "Ecce Panis Angelorum"? Is there a more concise summary of the Eucharist than in the "Lauda, Sion, Salvatorem"? Does not the smooth rhythm of its phrases contribute even to evoke stirrings in the heart to love the God so mysteriously enshrined, so charmingly described?

Is it our practice to narrow to a single sense the words we use and sing so frequently? What meaning for us has the phrase "bella hostilia"? a vague sense of some opposition, or a vivid sweep through several fields? that "our warfare is not against flesh and blood but against. . . the spiritual forces of wickedness on high"? that the enemies of our soul battle us individually and as a Church? that we are thinking of persecution, of the gates of hell, of the strife within us to overcome evil and set up good, of personal struggle to bring right order in our soul and in our relations with others? Does the phrase denote our temptations and difficulties and problems and back-slidings, and the large up-hill fight which the Church incessantly wages?

What suggestions of the humanity of Christ and the maternity of Mary have come to us

from the opening lines of the "Ave Verum"? What use have we made of the post-communion prayers of Mass for subject matter of thanksgiving after Mass?

Why should we not make these pregnant words the substance of our prayers before the Blessed Sacrament? At that time, to the contemplation of revealed truths, so wonderful and so beneficial, would the occasion not prompt us to affective prayer? adoring and thanking God for the marvels, resolving to act as becomes the recipients of such graces and possessors of such supernatural knowledge, making the resolve be an atonement for past delinquencies, offering the love of our heart for the neglect and indifference of others?

Do we find delight and satisfaction in praying before the tabernacle, in personal communion with Christ there for consolation and strength and encouragement, and the formation of ideals? What is the reverence of our attitude when we genuflect? What sentiments accompany the action? Do we regard a consecrated host as the greatest visible token of God's love for us? Does this flash to mind when we see one elevated or exposed in the monstrance?

III.

We shall never in this life sufficiently appreciate, O Jesus, Thy gift of the Eucharist. But keep us from forgetting Thy presence because enshrined under so lowly a form. Enlighten us, and our reverence increases. Draw us, and our hearts dilate with love. Against the feeling "Depart from me, for I am a sinful man" we set Thy gracious invitation: "Come to Me."

A Word to Seminarians

A necessary prerequisite for success, a really successful spiritual activity in the priesthood, is the acquisition of a high degree of holiness during your seminary days. Guard against the fatal delusion that this holiness will somehow grow automatically and without any painstaking, persevering, and self-sacrificing efforts on your part. It would be just as reasonable to expect that the required knowledge of theology and concomitant branches will be infused into your mind by Holy Orders. Both learning and holiness must be acquired and can be acquired only by painstaking efforts and painful sacrifices. "The kingdom of heaven suffers violence." Holiness is never acquired by anyone without conscious and conscientious cooperation with God's grace and the means provided in the course of your seminary years. Least of all is it ever acquired by one who does not earnestly desire it.

With Cross and Combine

Christopher Fullman, O.S.B.

Promoting clerical interest in the rural-life apostolate

WHAT percentage of Catholics live on farms?

How can country pastors draw their people closer together?

How does the Community Council work in a rural community?

What do you think about the Brannan Plan?

What can seminarians do about promoting interest in rural life problems in the seminary?

These and dozens of similar questions were grist for the mill of the first Catholic Rural Life Institute for seminarians held on the campus of a state university. Jointly sponsored by the University of Wisconsin and the National Catholic Rural Life Conference at Madison, the Institute was a notable demonstration of the cooperation possible between Church and State for the common good.

For five days seminarians, rural pastors, professors from the University and St. Francis Seminary, Milwaukee, and state community service workers took part in discussions designed to acquaint the future priests with the problems and potentialities of farmers and rural communities. Seminarians from Kansas, Minnesota, Illinois, Wisconsin, Michigan, Ohio, and Iowa participated in the program, and with Monsignor Luigi Ligutti, executive secretary of the National Catholic Rural Life Conference, serving as their inspiring leader, they got an insight into rural life that could have come otherwise only from years of study and experience.

Each day's activity began with meditation and Mass at St. Paul Chapel, the Catholic center on the University campus. Then the seminarians returned to their headquarters at the Phi Gamma Delta fraternity house for breakfast and the day's work.

A Dangerous Drift

Monsignor Ligutti introduced the subject of rural life by pointing out that each year more and more Catholics were leaving the farms and going into the cities. He emphasized the danger in this trend to the cities not only to the national economy but even more so to the religious values of those who leave the farms. "Only 19.4% of the Catholic population in the United States is rural," Monsignor Ligutti said. "The Catholic rural and urban population is not balanced. We must strengthen our rural parishes by slowing down the cityward exodus through better care of our Catholics in the rural districts, by creating a Catholic sense of values in our farm people, our

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Father Christopher, a monk of St. Vincent's Archabbey, Latrobe, Pennsylvania, is now studying at Oxford.

leaders, and especially our schools . . . "

"This is a positive program for the improvement of the Catholic and non-Catholic family, and hence for the good of the Church and the nation."

"What can a priest do to help the farmer?" asked a seminarian from Minnesota. "Show interest in his work!" said Gilbert May, a young Catholic farmer and cattle-breeder from Mineral Point, Wisconsin, who addressed the seminarians on the second day of the Institute. In his talk he stressed the importance of realizing what modern farm methods have done to change the patterns of rural life. "The combine harvester," he said, "has almost completely eliminated the old spirit of cooperation between farmers at harvest time when they used to gather together for threshing grain. Now farmers are in danger of drifting apart. The time may come when they'll know as little of their nextdoor neighbor as city folks do."

Achievements In Merrimac

Through talks by Ernest Goranson, supervisor of community service in the State of Wisconsin, and Rolland D. Berger, assistant director of the University's bureau of community development, the work of building up Community Councils in rural areas was described. Professors Rusy and Duffee discussed the role of the University in improving rural living.

One of the greatest achievements in rehabilitating a rural community was the work of Father Francis Konieczny, pastor at Merrimac, Wisconsin. Father Francis, as he came to be known in the course of the Institute, had been assigned to the parish when it was a totally disorganized community, and by sheer labor and leadership built up the spiritual and civic life of the town until it is one of the model rural centers of the state. Speaking about the priest's participation in the life of the community and its organizations, Father Francis clinched his message by saying: "The important thing is not to be 'the president' but to be present and helpful in every possible way."

Each day of the Institute was a working day and the seminarians who came to find out what the problems of rural life were soon discovered that if the rural pastor makes an effort to understand the farmer and his work, he is in a much better position to guide him intelligently.

There were many other discussions led by highly competent experts in rural sociology, agriculture, and soil conservation, but the Institute was not long on theory and short on practice. Accordingly every afternoon the seminarians went out to the experimental farms maintained by the University's School of Agriculture. Another afternoon was spent at the University's West Hill Farm.

But the seminarians needed recreation, too, during the intensive course of study, observation, and discussion. They were

treated to a campfire, boat trips on Lake Mendota, and movies at the University theater. And seminarians from Kansas had a chance to exchange views with those from Ohio or Minnesota or Michigan. They wanted to know about programs for rural youth, and organizations like the famed 4-H Clubs received thorough analysis and discussion.

Professor Wakelin McNeel, State Leader of Boys' and Girls' Clubs in Wisconsin, gave the seminarians an account of his thirty-year experience with rural youth. Better known in Wisconsin as "Ranger Mac" because of his youth program of the same name on the University radio station, WHA, Mr. McNeel told of his struggles to get a proper recognition in the state for better recreational and vocational guidance of the youngsters in the state. He urged the seminarians to take special interest in promoting such rural youth clubs as 4-H and Future Farmers of America.

Monsignor Ligutti's Work

How did the Institute on Rural Life for Seminarians come into being? That's another story. But the spade work was done by Monsignor Ligutti, the indefatigable apostle of rural life in America. He realized long ago the need for getting priests interested in the work. Meanwhile a few trial institutes were organized. One of these was the work of Father Gabriel Hafford, spiritual director of St. Francis Seminary, Milwaukee. This Institute was held at the Cistercian Monastery at Okauchee, Wisconsin. But the credit for bringing about the joint University of Wisconsin-Catholic Rural Life Institute goes to Father Alvin Kutchera, of the University's Newman Club. He urged the Catholic leaders to get together with the rural and agricultural specialists and make the campus of the state university the locale of the conferences. The final arrangements were worked out among Professor Kolb, of the department of rural sociology, Msgr. Ligutti, and Father Shuster, of the Diocese of Madison.

Besides being a source of information for the future rural pastors, the Institute was a valuable demonstration of Church-State cooperation when petty quarrels and bickering are kept out of the picture. Here were professors of a state university working in close harmony with Church officials and seminary professors in a united attempt to discuss problems of concern to rural folk, to the country at large, and to the Church.

Faculty Reactions

What were the reactions of the university professors to the Institute? They were impressed with the seriousness and cooperative spirit of the seminarians. Typical was the statement of Professor I. O. Hembre, a soil conservation specialist: "The attitude of the young men was very encouraging, and their questions were good questions. It was a pleasure to work with them."

Professor Duffee, of the department of home economics, said: "I think it's wonderful that the Church authorities encourage these future priests in the study of these problems. I will be glad to take part in the next meeting of this kind."

The seminarians in turn were grateful for the opportunity to attend the Institute. Clarence Frana, tall, slim, and quiet seminarian from Iowa, a student at the Catholic University, was impressed by the tremendous amount of work already accomplished for the improvement of rural living by state agricultural leaders and by Msgr. Ligutti. "It makes the job seem less difficult," he said, "when you realize how many skilled people are hard at work in coming to the aid of farmers and rural communities in a friendly and helpful manner. I think the Institute did a great job of showing us how many opportunities there are for cooperation between rural pastors and state agricultural specialists."

The work that can be done in seminaries for promoting the study of rural life was described by a seminarian from Wisconsin. "We have organized a unit of 'The Cross and the Plow' at St. Francis Seminary," he said. "This year we will have seventy seminarians in seven groups of ten studying various aspects of the needs of rural youth." The Cross and the Plow is an organization with units here and there throughout the country dedicated to the study of rural problems. But there are far too few of them. They should be a part of the extra-curricular program of every Catholic seminary and many colleges.

Not A One-Man Show

The final punch in the five-day conference was ably delivered by Father Hafford. "The rural life program," he said, "is not a one-man show. It involves many people and much teamwork, but especially work! You won't be expected to breed cattle or do a stint of contour plowing for the admiration of the local farm folk. . . If you love people, you will be a good leader in the community your Bishop sends you to. . . Don't go back to the seminary and try to make the Rector change the curriculum to include a course in rural sociology. . . The important thing is that little by little you yourself must develop a sense of the dignity of rural living. . . And remember, you won't be fighting non-Catholic prejudice half as much as you'll be trying to get your fellow-priests to understand the importance of the work to be done. . . They may even refer to you as 'that manure-spreader from the country!' But that's all a part of doing the work of God anywhere!"

Both Bishop O'Connor, of Madison, and E. B. Fred, president of the University of Wisconsin, were warm in their praise of the Institute. It was the first Institute of its kind in the country and may well set a pattern for future cooperative enterprises between Church and State in the United States.

The Duluth Sodality for Priests

Francis K. Drolet, S.J.

Three years' experience have proved its value

THREE years have passed since the erection of the first sodality of priests in the United States (cf. THE PRIEST, July, 1949). Located in the Duluth diocese, this sodality is now well beyond the experimental stage, and has taken a definitive form. Rapidly becoming well known both here and abroad, it has had inquiring, clerical observers from as far away as Bombay. To it, several other American dioceses have turned in their initial steps towards setting up similar sodalities. In addition, it has become an ideal to men of other professional groups, desirous of living the Sodality Rule of Life.

This development on the American sodality scene comes quickly and inspiringly after the commendation of Pius XII, himself a sodalist: "Sodalities, having in view the restoration of a Christian society, have exercised their apostolate particularly in the professions and by means of the professions. Under the impulse of this ideal there have been formed . . . sodalities for the different states of life and for all grades of the social ladder, from *Sodalities of priests,* of intellectuals, etc." (Allocution, 1945).

Father Drolet is Regional Sodality Secretary in New York.

This sodality of priests is like every other Sodality of Our Lady which follows the rules recently reaffirmed and again approved by the Holy See in the tradition of almost four hundred years. Its aim is to form holy priests and truly apostolic priests, guided by the sodalist's characteristic motivating force, a deep love of the Mother of God, expressed by a total and perpetual gift of themselves in their Act of Consecration.

Such sodalities are nothing new in the Church. As early as 1600, one existed in Mexico. They have existed and still flourish in many parts of the world today. In the autumn of 1948, twenty-seven priests, diocesan and regular, knelt in the Cathedral of Duluth before a great gathering of people. Over six months had passed since they first began a period of test-living of the sodality ideals.

The idea had come from their own ranks. One among them undertook the task of conducting his fellow-priests through the probation. Now, before their Bishop, the Most Reverend Thomas A. Welch, they consecrated themselves forever to Our Lady, under the secondary patronage of the Curé of Ars, to live the Sodality Rule of Life.

Since that time, several other priests have applied for admis-

sion and have begun their probation. And, since then, they have had their activities, external and internal; the former more tangible, the latter very present, though naturally less visible to human eyes.

Members of this sodality will admit that most of the obligations assumed in the Rule are already present under Canon Law. Yet the companionship of priests, consecrated to the Mother of the Great High Priest, and drawing inspiration from the saintly parish priest of Ars. has given to them an otherwise less forceful stimulus to live the high ideals of the priesthood. And this, they say, is the great secret they have learned during the short years of their Sodality existence.

Their Rules

Like all sodalists with an authentic spirit, they follow the Common Rules universally used by 76,000 sodalities throughout the world. However, they could and did add several rules in accord with their priestly status. All agree to make at least the minimum of fifteen minutes daily mental prayer urged by the Common Rules; all promise to read at least six spiritual books a year as the basic foundation of mental prayer and spiritual formation; all promise an exact fidelity to the recital of the Rosary. They are expected to be present at their monthly meetings, composed of an afternoon of recollection and sodality meetings; and they promise to participate, as far as possible, in the special apostolates of the sodality.

Naturally their labors for souls will set a limit to their meetings. And so a decision was reached to gather but once a month, on the first Tuesday. The place of the gathering will vary from month to month, with a rotation from one rectory to another as far as possible. This way no one priest member is over-burdened. The order of their activities commenced at two in the afternoon, for the period of recollection and Holy Hour up until time for dinner. After the dinner came the Sodality meeting, and when possible a pleasant get-together.

It must be quite impressive for the neighbors of a local rectory and church to see more than twenty-five cars arrive. Still more impressive is it, if, in the course of the long afternoon, they drop into the church for a visit and see their priests in prayer. The hours of recollection are divided into periods for the finishing of the day's Breviary in private, for the recital in common of the fifteen decades of the Rosary at scattered intervals of the afternoon, for a conference given by one of their own number, followed by a period of meditation, for the chanting of Matins and Lauds of the next day, and for Con-

fession or other acts of private devotion and recollection.

Conference And Meditation

Before the mid-afternoon break period, the conference and meditation took place. It is interesting to note that up until now each one took his turn at giving the conference to his brother sodalist-priests. Frankly, they will tell you that this has advantages and disadvantages. Yet they have just decided to continue as before. There had been discussion on getting a religious order priest or seminary professor to come and give these conferences. But they voted against this. They felt the need to develop in themselves the art of giving such conferences and of spiritual direction; this surely would help.

However, they agreed there is need for some sort of orderly progression in the content of the conferences. And they thought it wise even to adapt to their own usage some book of priestly conferences, such as *The Priest and Saint Paul* by Cohaus-Emery, or *The Spiritual Life of the Priest* by Boylan. The period of meditation following the conference normally is on the matter given during the conference.

There was the impression that too much vocal prayer may have been emphasized. Now the time-order as described is quite well balanced, and in the Holy Hour which climaxes the afternoon, there was good time left for each one's silent adoration and meditation. During the time they recite common prayers together, they have happily chosen a really excellent Holy Hour booklet of five Holy Hours, prepared by the Benedictine Fathers for the Paluch Company of Chicago. The afternoon of recollection comes to a close at the end of the Holy Hour with Benediction of the Blessed Sacrament.

Following this spiritual renewal, as the evening comes on, these sodalist-priests sit down together at dinner in the rectory or in the parish hall. Here, as the good women of the parish serve, there is the very pleasant companionship of priests scattered during the month over hundreds of miles, often living alone, and lacking this happiness save on their sodality days. Parish tales are swapped, hopeful plans are set-forth, and cigars fulfill their destiny, until the passing of the plate for the $1.25 meal expenses brings the sign for the end of the dinner and the beginning of the sodality meeting proper.

The Sodality Meeting

Now, for a well-plotted hour, they meet as sodalists. Sitting about quite informally they get under way. One young priest, designated the previous month, leads them for a period of short mental prayer. Another directs them in a ten-minute open-discussion on some priestly moti-

vating study, which normally results in an extremely good-natured, but effective group examination of conscience on some priestly quality. There is a very brief period to renew their ideas on one or another of the Sodality Rules governing their lives.

Then one priest will report on a book to further their professional or spiritual progress; this could also be on some important study or article of clerical interest. Following this comes a report on the activities of the three apostolic committees which will be described below.

The last period is taken up with a discussion of some predetermined topic. All these time periods are carefully clocked and the hour passes rapidly and with a real interest and group participation. The end of it all, a very fitting climax, comes when all arise, and facing their heavenly Queen and Mother, they renew once more their Sodality Act of Consecration.

The formal gathering is over. Some linger and chat together a while. Others must hasten off into the evening to return great distances to their outlying parishes. With all there is a true refreshment of soul.

Their Apostolate

All Sodalists have a double aim: their personal sanctification and an apostolate compatible with their state in life. It is evident that these sodalist-priests are already engaged in the very active apostolic works of their office. And so they already fulfill the second Sodality essential.

Still, as the soul of all true apostolic labors, they have discovered that their renewed love for the interior life, emphasized in the sodality, has flowed over into a more intense zeal for souls in the regular channels of parish activities.

Beyond this, however, they have observed several definite needs in the diocese which demanded a collective apostolate. The problems of convert work, of marriage guidance and vocational direction needed serious attention. And so these sodalist-priests, like all real sodalist apostles who adapt their apostolate to local needs, formed three active committees: One group established a convert center of instruction in the downtown area and enlisted the aid of the other clergy to direct prospective converts to the courses they conducted. Another group, cognizant of the secularistic forces attacking marriage and Christian family life, set up diocesan-wide marriage-preparation courses, following the University of Ottawa outlines and enlisting the aid of the Family Life Bureau of the N.C.W.C. And the third group, seeing the great need for priestly vocations, set themselves to the task of vocational direction and propaganda.

The wise pattern of this sodality apostolate is worth noting, in that it is not based on any preconceived notion of what sodalists ought to do, but on the very sound foundation of using their own professional means to attack local problems. This is in perfect line with the Holy Father's idea expressed at the opening of this article. And it is common sense that lends force and simplicity to the sodality apostolate. It is often the note that spells the difference between a real and an artificial apostolate.

After almost three years of existence, these priests have a fairly good and accurate idea of the assets and the limitations of their following the Sodality Rule of Life. Despite the serious undertaking, I have rarely met a group where such a delightful sense of humor reigns and where there is so little over-estimation of their efforts.

Not a one will hesitate to admit the good that has come to him personally and to the group because of this way they have chosen. Humanly speaking, it has given them a real companionship, which means much to men who often live alone and amid people of quite different backgrounds. It has given them opportunity to leave the hurried routine of parochial work for one afternoon a month, to seek at the Fountain of Life, a real spiritual refreshment which will flow back into their daily lives and works. It has brought together for mutual help and inspiration the oldest and the youngest priests of the diocese, and several religious engaged in parochial work, all assisting at these gatherings in the role of equals, of fellow-sodalists. It has become a strong stimulus to their spiritual lives.

The day of recollection has come to be regarded as the happiest of their month; their sodality meeting as a spiritual inspiration and a round-table of priestly zeal. Their love of Mary has become more personalized and a strong motivating force in their lives. Their esteem of the Breviary has been helped by their monthly chanting in common and by their discussions. Their love of the Eucharist, high-pointed in their Holy Hours, has been intensified. Their insistence on spiritual reading has helped their mental prayer, and their mental prayer has helped them towards holier lives. These are the intangibles, the hidden good certainly intended in the sodality ideal, and normally attainable with effort cooperating with God's grace.

Judgment of Catholics Near and Far

Naturally there are the sacrifices involved, due to distance and to the arranging of one's duties. These, however, have not seemed to be too serious as obstacles.

There is no doubt that this Sodality has had an influence for good far beyond its own membership — an influence, in-

cidentally, which is a sign of an authentic sodality. The initial reception of these priests into the sodality at the Cathedral was an eye-opener locally to the people who attended or heard about it. It seemed a new idea that their priests themselves should follow a Rule, which, according to Pius XII (Apostolic Constitution on the Sodality, 1948) aims at nothing else but leading its members "to scale the heights of sanctity" whence would overflow "an apostolic training which almost spontaneously flourishes and which is adapted to new and ever varied human needs and circumstances."

In the ever-varying parts of the diocese where these sodalist-priests came for their monthly gatherings, it was an inspiration to local Catholics. The thought of their priests on their knees, deepening their love of God and of His Mother, and plotting out their apostolic labors, is a good thought in the minds of the laity. It gave them a new pride in their priests. It raised their esteem of the sodality a hundredfold. They soon came to realize that, when their priests asked them to lead the very exacting sodality rules, they themselves were pointing out the way.

The greater concern of their priests for personal holiness was becoming manifest in the laity. And so there was this almost unconscious and imperceptible apostolate worked by these sodalist-priests. They were fulfilling both directly and indirectly the unusually beautiful description of the sodalist apostle painted by Pius XII, when he calls the sodalist "the visible hands of Mary upon earth" (Allocution to Sodalists, 1945).

Beyond the Diocese of Duluth, there is the interest in this sodality which has grown among other priests, who are now attempting to adapt it to their own locales. There is the interest of other professional groups of men now in the process of a similar fulfillment of the Holy Father's recommendations. And furthermore, like so many of our American Catholic organizations, there is the maturing of the sodality ideals, in a way which must please the heart of the world's most honored sodalist, the Holy Father himself, and which must have brought a thrill of grand accomplishment to Father Daniel A. Lord, S.J., who was privileged to preach the sermon at the first solemn reception of these sodalist-priests.

A person of timorous conscience, when he is not certain of having fallen into mortal sin, should remain certain of being in the state of grace, because it is impossible for one whose will is confirmed in good, to revolt against God without having a clear knowledge of his consent.—**St. Alphonsus.**

Code and Cult

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CHURCH burial is not refused if the notoriously guilty party gave some signs of repentance (Can. 1240, sec. 1). Suppose a Catholic lives in an invalid marriage with a divorced man, and the matter is publicly known; the party goes to Mass perhaps half the time but still continues to live with the divorced man. The person dies suddenly without any chance to confess, etc. May the funeral take place by Church law?

There is no real, positive sign of repentance such as kissing the crucifix, calling the priest, etc. Whatever the value of attending Mass has for the person, it is neutralized by continuing cohabitation with the divorced man. There is surely no repentance here. Among others, "public and manifest sinners" are to be refused (Can. 1240, n. 6). These include those notoriously living in concubinage (Kerin, "The Privation of Christian Burial," pp. 140-143).

Would a decision of the Rota on a controverted point of marriage law settle the matter for us?

"Per se," no. It is not the public authentic interpretation of law which is given exclusively by the Commission of Interpretation. A decision of the Rota would settle the case between the parties concerned but it has no universal binding power (Canon 17, sec. 3). Some decisions rendered by this court are reversed by another group of judges of the same court.

Does a word have the same canonical meaning everywhere in the Code?

No. We must consider the context. For example, a "matrimonium legitimum" in Canon 1015 means a non-sacramental marriage. In Canon 1075, n. 1, the expression means any true marriage where at least one is baptized (impediment of crime). By Canon 446 the Bishop should *elect* a suitable priest as dean. Evidently "elect" here does not mean a formal election by ballot as in Canons 160 ff. "Puer" in Canon 88, sec. 3 (child under seven years of age) is not the "puer" or "pueri" referred to in Canons 854, secs. 2-3 (Communion) and in Canons 1330 ff. (Cathechism). "Censura" (of books) in Canon 1385 obviously is not the medicinal penalty of Canons 2241 ff. It may be disputed whether the term "ratum" in Canon 97 (affinity) means the same as the identical word in Canon 1015, sec. 1 (sacramental marriage).

The Code is a technical book and commentaries must be consulted. It should be remembered that the Code made a number of changes in impediments and in some other matters. Hence the importance of asking when a

marriage took place. The Code became law on May 19, 1918, but it does not affect marriages contracted before that date. They are judged by pre-Code law. The "Ne temere" law on the form did not change any impediments (April 19, 1908). The "form" is not called an impediment. Cases before 1908 will be very rare ("Tametsi" law of the Council of Trent). In the time of the "Tametsi," the place of the marriage sometimes affected the validity. But in most places in the U. S., the "Tametsi" was not published. A case forty-six years old, however, came up for settlement a few years ago in a certain diocese.

Does the fact that very many non-Catholics believe in the possibility of civil divorce make their marriages null?

No; it is a simple error of law (Canon 1084). But it would be much different if a party meant to reserve the right to get a divorce and thus by a positive act of the will to exclude a perpetual union (Canon 1086, sec. 2). It would be null. Theoretical error is not a positive act of the will.

Suppose a Catholic was doubtfully baptized (a positive doubt of fact or law) and married a non-baptized person—they are divorced.

The presumption today is in favor of the validity of the marriage until it is proved clearly that one was a baptized Catholic and the other not baptized and no dispensation was obtained (Canon 1070, sec. 2). If the Catholic was really baptized the contract was null because of disparity of cult and also because of lack of form. If the baptism was objectively null—which is probable—it would be a valid marriage of an unbaptized couple—a Pauline Privilege case. The party may be allowed to remarry after conditional baptism.

Is writing necessary for valid acts in Canon Law?

Not in all cases. Writing is required for a valid act of engagement (Canon 1017), for valid appointment of an agent for marriage by proxy (Canon 1089). Resignation of an office must be in writing, or given orally before two witnesses (Canon 186). Personal precepts must be in writing or given before two witnesses according to the norm of Canon 24. See Canon 777, sec. 2. There are canons on trials which require writing, e.g., Canon 1880, n. 9, etc. Delegation for marriage need not be in writing, but it is advisable to use this method in order to avoid future disputes. Dispensations may be given validly without a written document, but, as a rule, they should be granted in writing. Appointments to office for lawfulness should be written (Canon 159). Formal Incardination must be in writing for validity (Canon 112).

Unaquaeque res talem producit actionem, qualis ipsa est. —St. Thomas.

Sermon Suggestions

October-November ✠ *J. F. Noll, D.D.*

Twenty-third Sunday After Pentecost

October 21, 1951

Mission Sunday

WE have talked to you often about the dearth of vocations to the priesthood and to the religious life, and of the comparatively small inroad we make into the American population by conversions. We are inclined to believe that the Lord is withholding the grace of vocations from many, and also the grace of conversion from hundreds of thousands because of the inertness of the Catholic people, and more because of their lack of appreciation of the gift of faith which came so easily to them.

(1) You will recall our Lord's threat to the Israelitic people, namely, that since they did not appreciate the message He brought from Heaven, and the wonderful supernatural helps with which He was willing to provide them, He would take the same away from them, and bring them to other nations who would be glad to have these things.

It seems that that very threat is being fulfilled today. For instance, news items from Japan, recently released note that "more Japanese youths are entering seminaries today than ever before in the history of Japan, practically all seminaries have expanded since the war ended, but still cannot handle the increased number of applicants. Due to an exceptionally large enrollment in the Tokyo area another seminary will have to be erected to accommodate those scheduled to enter next year." That report came from a Marist Father.

Another report comes from the Jesuit Missions and reads: "The growth of the faith in Japan is amazing. A veteran missionary estimates that if he had 1,000 Japanese priests, he could assign one to each 100 converts to instruct."

The Church has grown even in a more amazing manner in Africa, which, only a few years back, contained comparatively few Catholics, and in the Belgian Congo they have had as high as 150,000 converts a year, far more than we have in the United States. In Central Africa also the growth of the Church has been so rapid that there are very few clergy available for new missionary effort. They find it necessary now to locate in communities where nearly the whole population has become Catholic, and to establish regular parishes for their spiritual attention.

The collection taken up on this Sunday, therefore, for Foreign

Missions will produce results far beyond your expectations.

(2) Until recently Europe provided practically all the missionaries for foreign lands, but now the Holy Father is demanding that Religious Orders of the United States take over large sections of the pagan lands. The Maryknoll Fathers, the Jesuits, the Capuchins, the Oblate Fathers, the Holy Cross Fathers, the Precious Blood Fathers, and practically all other large Religious Orders and Congregations are supplying priests for the Foreign Missions and it just so happens that the Religious Orders of Men who are rendering this service are receiving more vocations than any others.

We wonder how many of you have ever thought that you would like to consecrate your entire life, away from all your relatives and friends, for the conversion of pagans to the Catholic faith. If the very thought makes you shudder, then certainly the next best thing you can do is to help support some of the priests, as well as Brothers and Sisters who have sacrificed their lives for this most noble of all possible vocations.

Protestants contribute both to the Home and Foreign Mission 52 times a year. They use bi-pocket envelopes and in one of the pockets contribute an offering to take care of the Home and Foreign Missions, as well as the national and international works of their particular denomination.

You are called upon only once a year for a generous contribution to the Missions, if we except the membership in the Society for the Propagation of the Faith, which costs only $1.00 a year, representing only two cents a week. This collection, ordered by Pope Pius XI some years ago, is taken up not only in the United States but in every country of the world, even in the pagan countries themselves—so much merit does the Holy Father place on the gift for the spread of the faith.

(3) But your entire contribution on Mission Sunday does not go to the Foreign Missions. Forty percent of every parish collection, after being remitted to the Chancery, is forwarded to the Treasurer of the American Board of Catholic Missions, and this money is allocated once a year to assist Bishops in mission territory of this country, and particularly throughout our vast south and west territory, and much of it is given by way of emergency gifts to Bishops who have a big Mexican or Negro problem.

"There are in the United States about 13,000,000 Negroes, the vast majority of whom are citizens by birth of this country. Of these millions, over eight million profess no religious belief whatsoever. All together there are about 350,000 Negroes who are Catholics. That means that out of every hundred Negroes, there are about three Catholics. Three out of every hundred! It is a disturbing and saddening figure. Whatever the reason for this violent contrast, I merely state the fact."

About one-third of the Indians in the United States are Catholic, and it is rather expensive to service them, because they are nearly all in boarding school.

A special collection is taken up for mission work among the Indians and Negroes on the first Sunday of Lent, but since the introduction of Mission Sunday, and the allocation of 40% of this day's col-

lection to Bishops and Religious Orders for seminaries for Negroes in the United States, the Lenten collection has greatly diminished.

Conclusion: We must leave it to you to determine how much you love your faith, how much you love God, how much you want others to be brought into your religion, but since every Catholic wants this most avidly, they should contribute generously.

Twenty-fourth Sunday After Pentecost

October 28, 1951

Christ The King

IT is difficult to understand the hostility of the world today toward Christ's Church and the reign of Christ, in the light of the rapid spread of the faith in the early ages and the intensity with which people pursued it even unto martyrdom; also in the light of the peaceful reign of Christ over all of Europe in the Middle Ages.

(1) In the year 1,000 practically every nation of Europe was Catholic, and nearly every head of powerful nations, such as England, France, Hungary, and even Russia were saints.

Monasteries and convents for men and women flourished throughout the continent, and nearly all children of every country were educated by religious men and women. Great universities were founded by the Church; and practically by no other organizations. These included Oxford and Cambridge in England; Edinburg in Scotland; Salamanca in Spain;; Sorbonne in France; Padua and Bologna in Italy; Geneva in Switzerland; Innsbruck in Austria. In Germany there were several universities of Catholic origin.

The motto in education, in social life, in trade unions, was "Christ lives, Christ reigns."

Legislators thought always in terms of the gospel, in terms of the principles of Christ, and the laws they enacted conformed to the laws of God and the principles of morality as expressed in the Catholic faith. Today, however, the world statesmen and legislators think entirely in terms of secularism and seem even to believe that it is their duty to keep religion out of every field which the State has invaded.

(2) Before His return to Heaven Christ had observed that the prince of this world, the devil, would unleash all his satanic power to undo the work which Christ had come to perform. Hardly was the Church born when the devil instigated the civil powers in Jerusalem and in Rome to oppose it and persecute it. But persecution had the opposite effect contemplated by the Evil One. It produced hundreds of thousands of martyrs, whose blood, to use the words of an early Christian writer, became the seed of the Church.

After the persecution ceased the Church became dominant in the entire Roman Empire, and Constantine, the last of the Roman Emperors, ceded in favor of the Pope, and moved from Rome to Constantinople. The conversion of the rest of Europe went quickly and easily

with little opposition. During the lifetime of a single individual millions of pagans became Christians, and, as we have remarked, their civil rulers became holy men. There were exceptions, of course, among such civil rulers, but for the most part, the citizenry insisted on them governing the state according to Christian principles.

The worldly ambitious among them fought the Pope, tried to control Papal elections, and, in some cases, forced tools of their own into Bishoprics and abbacies and even into the Chair of Peter. But the situation never lasted long, despite the fact that it took months for people of any land to learn what was happening.

(3) But in our day the prince of this world, anti-Christ, rules, not with the consent of the people, but by brute force. Because he has become worldly powerful, the heads of smaller nations have bowed to him and even the statesmen of our own nation and the British Empire, who could be far more powerful, have, in order to have no trouble with him, turned their backs on Christ. They have not done this deliberately, but what they did has become opposition to Christ in its effect.

So often our statesmen speak of the "decline of Christian civilization," and in so saying they mean to extol a civilization which is Christian. But if that civilization is declining there is evidently only one way for it to be brought back, and that is by pursuing the Christian way of life, by giving encouragement to the Church, by bringing religious instruction into the education of children, by calling on the people to observe national days of prayer and repentance, by denouncing Communism as anti-Christian, as the Popes have done. We cannot serve both Christ and anti-Christ: "He that is not with Me is against Me, and he who does not gather with Me scatters."

If our statesmen know too little about religion to speak and advise on the subject, the people whom they represent should speak out and demand the pursuit of the things which can restore a Christian civilization, and the discontinuance of any policy designed to weaken the Christian spirit.

Conclusion: On this feast of Christ the King let us not only pledge our own personal loyalty to Him, but resolve to pray daily for our President and his counselors, for our governor and our legislators, and let us be consistent enough to elect for public offices those who have some faith, and are willing to advocate it for others.

People in our country offend not only by their indifference towards the cause of Christ, but by following practices intrinsically evil—practices of which the world was innocent until our generation.

Twenty-fifth Sunday After Pentecost

November 4, 1951

The Assumption

LAST year at this time Pope Pius XII declared as an article of faith the traditional belief of Catholics that after her death Mary's glorified body was reunited to her soul and taken into Heaven. This

announcement quite naturally aroused the curiosity of non-Catholic millions, and also elicited doubts from Protestant clergy concerning the fact itself. For instance, several Anglican clergymen in England declared that there is no evidence either in Scripture or in early Christian tradition that Mary's body was transported to Heaven after her holy death.

(1) We agree that there is nothing in Holy Scripture which directly reports such an event, just as there is nothing in Scripture which tells us that the Canon of Scripture used by Christians is authentic and inspired. Protestants know the Bible to be "the Bible" only on a pronouncement of the Catholic Church, not in the first century or second, but at the end of the fourth. During that time hundreds of thousands, if not several millions, of Christians had died Martyrs for their faith without ever having known exactly what constituted the New Testament Bible. Hence there is no evidence either in Scripture or in the Early Christian Tradition for the acceptance of the present New Testament Canon of Holy Scripture as the word of God.

We might also remind these clergymen that there is no warrant either in Scripture or in early Christian Tradition for the establishment of a national church with a lay king or queen as its head. In fact Christ, in His last words, made it clear that His one Church was to be brought to all nations, and that it was to be a universal kingdom under one spiritual government, a universal flock under one shepherd. In His last recorded prayer He appealed to the Heavenly Father to make all His followers "one," and "unity" was to be the distinguishing mark of His Church.

(2) But is there no warrant in universal Christendom for belief that Mary's body was carried into Heaven?

From the very beginning the Church has observed the death-day of a saint as a birthday in the celestial kingdom. The Church honors not the birthday, but the death-day of martyrs and of other saints.

The feast of the Assumption honors first Mary's holy and peaceful death, her assumption into Heaven and her crowning there as its Queen. That feast has been quite universally observed throughout the Church since the sixth century. It was observed even in the fifth century by the Eutychians and Nestorians; it was observed not only in the Latin, but also in the Greek or Oriental Church.

A feast universally observed by Christians for many centuries has always been regarded as dealing with a fact, because, as St. Augustine writes, "all of Christendom could not be wrong." He held with other philosophers that "universal belief is a criterion of truth."

Much of the New Testament was already written at the time of Mary's death. But the Bible furnishes much other information, which would make the doctrine of the Assumption extremely plausible. St. Paul tells us that death is a punishment for sin: "by one man sin came into the world and by sin death" (Rom. V, 12). Therefore Mary, who was conceived without original sin, needed not die at all. Early Christian writers do mention that, and declare that she wished to die in imitation of her divine Son, Who also died because He willed it. He could have redeem-

ed mankind by any one humiliating act, because it had infinite value.

(3) It is repugnant to believe that God, who could choose His own mother, and Who did choose her, would have permitted her to have been under the influence of sin, actual or original. Christ drew from Mary's body the flesh and blood by which He made reparation for sin. St. Paul stresses the fact that Christ's body was "made of a woman" (Gal. IV, 4).

When the Archangel Gabriel visited Mary he did so as a special delegate of God the Father. He called her "full of grace" or, as the Protestant Bible has it, "highly favored": "blessed among women" and declared that Christ would be "the fruit of her womb" (Luke I, 28).

Cardinal Newman, an Anglican minister for many years, once held the same ideas expressed by the Archbishops of Canterbury and York. But after his conversion to the Catholic faith, after he thoroughly studied the early Fathers of the Church and correlated Scripture texts, he preached a sermon on the "Congruity" of the Assumption. He noted that since death is a consequence of original sin and that since the merits of her divine Son were antecedently applied to her soul at the time of its creation—making her immaculate, she was not bound to die.

He related a text in the first book of the Bible to another text in the last book of the Bible, a text from Genesis to a text from Revelations. That of Genesis reads: "I will put enmity between the woman and the serpent, between thy seed and her seed. She shall crush thy head and thou shalt lie in wait for her heel" (Gen. III, 15). God was speaking to the devil and told him that not only would the seed of a certain woman, namely, Christ, be at enmity with him, but the woman of whom He was the seed, would be at enmity with him and crush his head.

In the Apocalypse St. John speaks of seeing in Heaven a woman "clothed with the sun" whom the Fathers always understood to be Mary, wearing on her head a crown of twelve stars—which the Fathers interpreted to mean that Mary was "Queen of the twelve Apostles" — and with the moon under her feet. The moon has often been considered as a symbol of sin because, as we observe it, it is never the same two days in succession; it waxes and wanes, a symbol of fickleness.

Conclusion: If St. John saw Mary crowned in Heaven as its Queen, then her body must have been assumed into Heaven, as the Catholic Church has always believed and as was recently defined.

It is customary for you to pray to Mary for a happy death, by which you mean that angels may carry your soul to Heaven shortly after you die. You, too, will be one of the saints and Mary your Queen.

Twenty-sixth Sunday After Pentecost

November 11, 1951

Why So Late?

LAST Sunday I answered some objections raised against the promulgation of the doctrine of Mary's bodily assumption into Heaven. There are a few other questions asked in this connection

for which, it seems to me, you should have the answers.

(1) The Doctrine of the Immaculate Conception was not promulgated until the year 1854; that of Papal Infallibility was not defined until the year 1870. Now, it is the Doctrine of the Assumption promulgated in the year 1950. In other words, people ask why did the Church wait so long.

As to Mary's Assumption, if it was proposed to the early Christians in Apostolic times or a little later as a historical fact, and if the Church has observed it as a feast for more than one thousand years, why wasn't it declared an article of faith back in the days when there were many other controversies concerning doctrine?

Probably the best answer is that in the early centuries the Apostles and their successors for seven centuries had to deal so extensively with heresies contradictory of divine revelation. The Church regarded it as of lesser consequence whether Mary's body after death was immediately glorified and then transported by angels into Heaven. It was more necessary that all Christians believe firmly in the divinity of Christ, in Mary's divine maternity, in the union of the divine and human natures of Jesus. Heresies in relation to these matters were widespread, and attacked the very fundamentals of the Christian faith. Hence General Councils were called to correct them.

Arius, of the third century, denied the very divinity of Christ. His heresy was condemned at the Council of Nice in 325. Nestorius, a little later, even as Patriarch of Constantinople, taught that there were two persons in Christ instead of two natures. He was condemned at the Council of Ephesus in 431 and Chalcedon in 451. There are remnants of that sect even today. But even the Nestorians believed in the assumption of Mary's body into Heaven.

Eutyches taught that Christ possessed no human nature, and he was condemned at the Council of Chalcedon in 451. There still exists a large remnant of Eutychians in Egypt—but they also believe in Mary's Assumption.

(2) Then you must take into account the fact that during the first three hundred years of its life the Church was persecuted everywhere —in Jerusalem and its environs by the Jews; in Rome and in other parts of the Empire by the pagan Emperors. There was no dogma of faith, therefore, defined until these persecutions ended, and until Constantine, the converted Roman Emperor, called a General Council at Nice to condemn the heresy of Arius and to declare officially the divinity of Christ.

Therefore, as we have noted, other heresies broke out to which the Church had to pay notice and to which she did. The Assumption of Mary was not denied. There was no heresy relating to it and, therefore, there was no special reason for the Church to speak her mind on that matter. There was no necessity for it even last year because the entire Catholic, and the 150,000,000 members of Orthdox churches not only believe in it, but celebrate a feast to honor it.

The formal promulgation of the doctrine of Mary's Assumption took place not because the Catholics called it in question, but rather to let the world know how Christ treated His own Mother. He treated her as everyone who understands her relationship to Him, her

sinlessness from the date of her conception until death, would expect her to be treated. Christ's body was glorified almost immediately after His death, and with it He entered Heaven. Mary's body, because she need not have died, was fittingly treated in the same manner. Being a creature she could not "ascend" to Heaven in her own power, but was "assumed" into Heaven.

(3) Protestants should not be any more disturbed over the declaration of this doctrine than over any previous one, and they should not question the infallibility of the Church when it promulgates an article of faith, because, at its very beginning and ever since, it accepted the infallible authority of the Catholic Church when it accepted its declared "rule of faith" from the Church.

You have often been told that the authority of the Church declared its writings to be genuine and inspired.

Unfortunately most Protestants have been reared in a manner which has led them to show disrespect for Christ's Mother. They even look for Scriptural warrant to justify that disrespect, and think that they find it at the marriage feast of Cana, and again when Christ called "more blessed" than His Mother "they who hear the word of God and keep it." Instead of Christ showing disrespect at Cana by addressing Mary "woman" He showed respect to her and wrought a miracle to please her "even though His hour had not yet come." The word "woman" in His language is the equivalent of the word "lady" in our language.

As to the other text, is it to be assumed that His own mother did not "hear the word of God and keep it?"

Conclusion: I hope that you have learned how consistent Catholics are and how inconsistent her dissenting brethren are. If we believe our Church to be protected from error according to the very solemn promises Christ made to it, then we accept unhesitantly whatever that Church teaches. If it was founded by Christ, and was to be guided by the Holy Spirit it cannot fall into error.

Protestants, on the other hand, denouncing infallibility by word and repudiating tradition by word, are dependent entirely on the infallibility of the Church and on Catholic tradition.

Bearing these things in mind it should be easy to hold your own in any dispute over matters of doctrine and morals with people not of your faith.

Self-Indulgence

A smooth and easy life, an uninterrupted enjoyment of the goods of Providence, full meals, soft raiment, well-furnished homes, the pleasures of sense, the feeling of security, the consciousness of wealth—these and the like, if we are not careful, will choke up all the avenues of the soul through which the light and breath of heaven might come to us.—**Newman.**

MAGAZINES DISAPPROVED

by the

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OCTOBER, 1951

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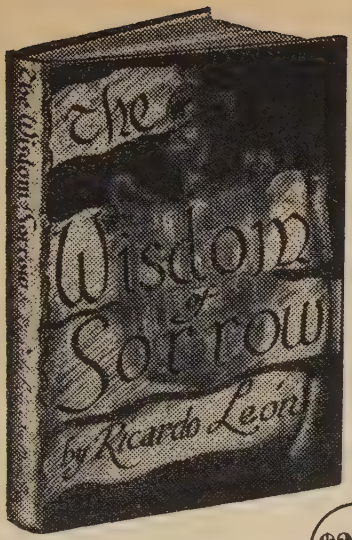

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Book Reviews

Previews and Practical Cases

by Rev. Owen M. Cloran, S.J.

Bruce Publishing Co., Milwaukee, pp. 368, paperbound, $4.00

CASE books are necessarily disappointing. It is obviously impossible to include all possible cases, and one is usually disappointed in not finding an exact, ready-made solution to his own particular problem of the moment.

Fr. Cloran's book is, in this respect, no exception. But it does perform, to an admirable degree, the really basic task of a case book: the application of laws and principles to a fairly representative group of cases. The sixty-four cases given sometimes appear artificial, as in French grammar sentences such as: "Has your maternal grandmother found her second-hand tractor," but the essential purpose of the book is carefully carried out: the transferal of the text-book material to specific problems. The value of such a book does not lie in the finding therein of an exact duplicate of one's own difficult case, but in the viewing of the law at work in a given situation. Once one becomes familiar with this technique (and the reading of no one hastily looked-up case will accomplish this), one is better able to adapt

the material learned in class to the problems of life.

A study of Fr. Cloran's work should contribute greatly to this ability, and also remind the reader of the benignity of Ecclesiastical Penal Law. True, from a perusal of the cases, it may appear that the penalties of the Code are often not applicable, thanks to the mitigating canons and principles which make allowances for ignorance, inadvertence and lack of malice on the part of the wrong-doer. This should not blind us to the fact that there are other ways of punishing an offender, who may be benefiting from the strict application of penal law, such as penal remedies and penances.

The book would benefit from a more generous sampling of cases, and from a variety of those treated.—Charles A. Kerin, S.S., St. John's Seminary, Plymouth, Michigan.

Capital Outlook

Continued from page 734

"This is a moral problem in its own right and we ought to face it as such."

Kentucky Comment

The Louisville Courier-Journal, in a brief editorial entitled "Cicero Demonstrates Democracy in Reverse," declared: "The experience is a shaming example of how little democracy means to people who for years have tolerated the most shameless sort of government corruption and mob violence. Cicero police did little or nothing to restrain the mob which threatened the veteran. Cicero's churches and

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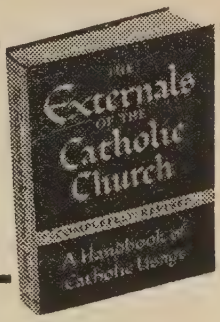

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civic institutions made no move to protect his constitutional rights or to speak for an American's right to live where he chooses."

The Christian Century (July 25) concluded its consideration of the affair with the following sentences: "We hope that the shock of the Cicero mob outbreak will help force churches and schools to face the realities of the racial tension in this country. The denial of justice, of democratic equality, of brotherhood lies deep within us. Almost all white Americans share to some extent in this denial. Our churches and schools have not yet got to first base in eradicating it from the mind-set of our racial majority.

Churches Cling to Segregation

"The churches, though they talk more about racial brotherhood than they used to, in most cases still cling to segregation as determinedly as Cicero. If they mean to change decisively the mind-set of American whites, they must acknowledge the feebleness of all they have done in the past and go at the business of giving reality to human brotherhood with a revolutionized energy. But that brings us up short against a question to which most of us in the churches in our sinfulness and cowardice would like to shut our ears: Do the churches really want to change that mind-set?"

The idea that the churches failed in the Cicero situation is also present in an article titled "Cicero Nightmare" in The Nation (July 28) by Dr. Homer A. Jack, a Uni-

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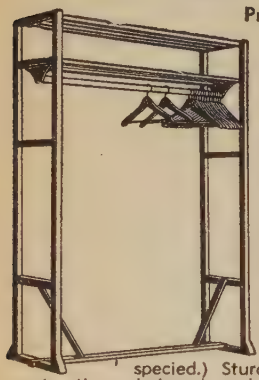

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* * *

WHITHER THE DIGEST? The Reader's Digest is a force to be reckoned with. It has a total circulation, in all its editions, of about 15,000,000 (more than the total circulation of all Catholic newspapers and magazines in the U.S.). It can almost be characterized as the national reading habit.

The blandness of the Digest may obscure the fact that the editors have a well-defined bias in certain fields. The eulogy of Margaret Sanger and planned parenthood in the July issue, by one of the Digest's own editors, was not a sharp departure from past policy. The April issue carried an article boosting artificial insemination, even where the donor is not the husband. The February issue reached outside the general maga-

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zine field to inflate a piece by the late Guy Irving Burch in his Population Bulletin into an alarmist cry for artificial population control.

The N.C.W.C. Bureau of Information approached the Digest in January in anticipation of the Burch article, which we had seen in his own publication, and asked that the magazine consider an article on the same subject from another point of view. We could not agree with the Burch thesis on moral grounds, we said, but we also regarded it as highly challengeable on scientific grounds. We submitted the excellently-done and newly-published C.O.I.P. pamphlet, "Can the World Feed Itself?" by Clarence Enzler, as the basis for our rebuttal. The upshot: a polite but effective brush-off. Sorry, the Digest editors replied, but we've published material from that viewpoint in the past, and we have no space for it now.

* * *

THE PIERZ, MINN., CASE: It was almost a certainty that when the word of the excommunication of a layman in Pierz, Minn., because he arranged a plebiscite on the construction of a local school, reached the pages of The New York Times and other metropolitan papers via an Associated Press dispatch, it would be quickly seized upon by critics of the Church.

The Christian Century (July 18) editorialized: "One of the arguments always advanced when misgivings are expressed at the use which the Roman Catholic hier-

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archy makes of parochial schools to divide American society into pluralistic compartments is that parents have the right to control the education of their children and that the Supreme Court, in the Oregon parochial school case, upheld that right. No one has denied such parental rights, so far as we know. The trouble arises out of the fact that so often children are sent to parochial schools not because it is the true choice of the parents but because they are ordered to do so by the church on pain of ecclesiastical punishment.

"An episode in Pierz, Minnesota, which has been bouncing around in the press recently, has brought this factor of church discipline in school affairs clearly to light . . . A Catholic layman, who had been driving a school bus, called for an informal plebiscite among Pierz Catholics as to whether they would put up the money to build a parochial school . . . He simply tried to find out what the Catholic parents of his town wanted in the matter of a school for their children. So he is denied the sacraments of his church."

"Virtual Civil War"

POAU's Church and State Newsletter for July reported gleefully that "Virtual civil war has been raging in the town of Pierz, Minn., for several months over the question of whether a new public or a parochial high school should be built to meet the predominantly Catholic community's educational needs."

The Nation (July 28) carried a long report on the situation, writ-

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ten by reporter Dick Bruner of the Mankato Free Press, entitled "Priests vs. Parishioners." Mr. Bruner makes his approach clear at the outset: "This first public excommunication in the history of Minnesota has raised an issue of paramount importance to the future of American democracy. Stated briefly, the issue is: who is to control education in a predominantly Catholic community, the priests or the parishioners? Or, put another way, can the hierarchy tell the people what kind of schools they shall have?" (For the way in which an unfortunate situation affecting the Church can be exploited to its full limits this whole article is recommended to Capital Outlook readers.)

This story is admittedly difficult to present to the American community at large. The disheartening aspect of it is that the general press, having opened up the case to the public, did not explain sympathetically how the canon law and discipline of the Church fitted into the situation.

Currente Calamo

Continued from page 726

(Confessio Augustana)." Confusion arose from the abbreviation "Conf. Aug."

"Some scholar quoted this tessera and abbreviated the source. Some other scholar quoted the quote, misread the name, and ever since St. Augustine has been saddled with a quotation that is Protestant in origin."

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ustine would more likely have said: "In necessariis unitas, in liberis varietas, in omnibus caritas."

But we like the other better: "In necessariis unitas, in dubiis libertas, in omnibus caritas." And even though the phrase is Protestant in origin, it strikes us the heretics have most felicitously put a most Catholic thought in an aphorism that the great saint might well appropriate as his own.

The British View

PUNCH, the British weekly of humor, reviewing Blanshard's "American Freedom and Catholic Power," says:

"The un-American reader will remain aloof from his [Blanshard's] implicit condemnation of Catholicism. What he has overlooked, however, in his determination to unearth the Iron Curtain around the Vatican is the fact that, even if the danger exists which he postulates, in practice the qualities required of the good Catholic are also those required of a good citizen."

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Junior Cleric: "Oh, yes. Our Lord once said, 'In my Father's house there are many mansions.' "

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Editor:

YOUR remarks on page 246 of your April isssue under the heading "The P.O.A.U. Exposed" have just caught my eye.

I have recently been in correspondence with Dr. G. Barrett Rich, III, minister of the First United Church (Congregationalists and Presbyterians) of Cincinnati. He is courteous and seems well disposed and sincere. Someone (he denies he did it) sent me a copy of one of his sermons and I wrote him chiding him for being so stupid and told him he was all wet, that I had never seen so many errors in one piece of writing and suggested he get in touch with Msgr. Markham of his city, who might be able to find time to straighten him out. Mr. Rich wrote back saying he'd be glad to see Msgr. Markham if I would point out the errors he should discuss with him, and he enclosed another sermon.

His basic obsession is his belief that Catholics are dead set on gaining control of the U. S. Government. It's not the Catholic Church that's doing this, he says, just a few clerics in the Church who want to gain control, and to prove his point he has extracts from writings of various priests and also some local incidents that seem to prove his point. I wrote him suggesting he read the official documents of the Church on Church-State relationships and re-

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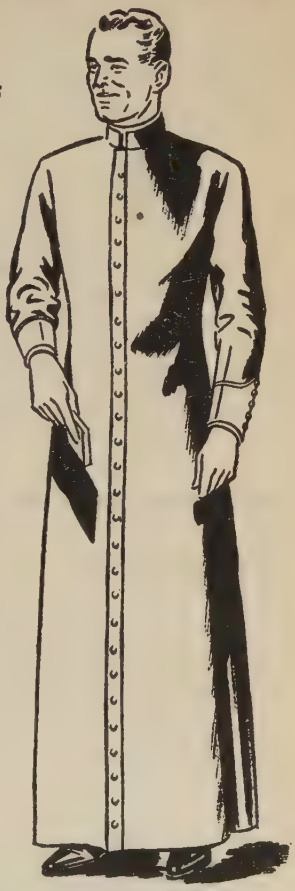

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ferred him also to papers of Fr. John Courtney Murray and Dr. Fenton in the Proceedings of the Catholic Theological Society of America.

He wrote back stressing this information to be found in the books he quoted. So I wrote him a letter on the value of an imprimatur. I also sent him through Pustet a copy of Conway's Question Box—and that's where the matter rests now. The reason I am writing to you is that you say "this book is now off the press" and should be sent to every minister and editor. What book? What is the author's name? Where is it published? ["Who's Who in the POAU," by Lon Francis, published by Our Sunday Visitor Press, Huntington, Indiana.]

In your Somnia Manastica, I am wondering where you got "Titivallus." I have "Tytinillus" as follows:

Canonicas horas,
Si devote legis, oras.
Tunc orantur horae
Si corde leguntur et ore,
Littera neglecta
Vel syllaba murmure tecta,
Colligit haec Satanas
Dum non cum corde laboras.
Fragmina verborum
Tytinillus colligit horum
Quaque die mille
Vicibus sarcinat ille.

I copied this down in class from the lips of Dr. (Poppy) Heuser in 1910.

Sincerely yours,
Edward M. Gallagher
Peosta, Iowa

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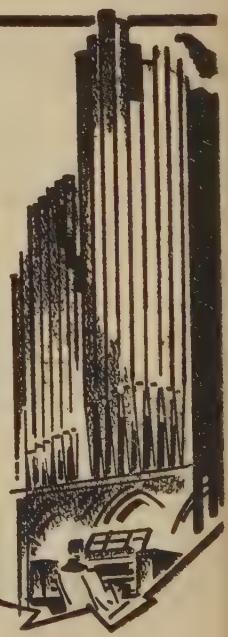

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Correspondence

Wants Schuster's "Sacramentary"

Editor:

MY nephew was ordained to the Holy Priesthood on May 19, 1951. He has been assigned to the Indian Missions.

I am trying to obtain a set of Schuster's "Sacramentary" in three volumes for him. It was originally published by Benziger Brothers, but I hear from them that it is out of print. The plates were destroyed during the war.

I have tried every publishing house and every used-book shop to no avail.

He is extremely anxious to have these books.

At the suggestion of the Catholic Medical Mission Board I am writing you to see if you could through your publication possibly procure a used set from a priest who no longer has need of it.

I would be most grateful if you could possibly obtain the set for me, gratis or at a nominal cost.

Respectfully yours,
(Miss) Teresa Werner
607 Grandview Avenue
Brooklyn 27, New York

'The Large-Family Ideal'

Editor:

IN this age of contraceptionists and rhythmists we need more articles like "The Large-Family Ideal" by Wm. J. Flanagan in the July issue of **The Priest.**

The Church is the only one able to counteract the propaganda of a $250-million birth-control industry. Our government is too busy today investigating gamblers and racketeers who are small peanuts

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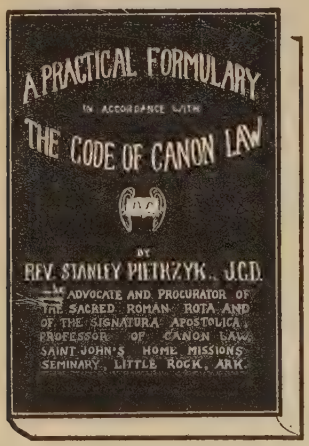
compared to the gangsters making millions on the birth-control racket. All of our people are subject to the same birth-control propaganda, and as a result there are too few who have not lowered themselves to contraception or rhythm.

Child delinquency is often caused by parental delinquency; is it possible that widespread parental delinquency in the matter of birth prevention is caused by clergy delinquency?

Sincerely in the Sacred Heart,
Wilbert Staudenmaier

Sacred Heart Church
Appleton, Wisconsin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The Sun-Herald

Editor:

A FEW words in reply to the Cleveland journalist who recently classified The Sun-Herald as an impossible venture.

This gentleman weakened his argument considerably, I think, when he mentioned The Christian Science Monitor. If the Christian Scientists can turn out a paper read by people of all sects which undoubtedly influences these people both by its news articles and its doctrinal pieces, then surely we Catholics can also turn out an influential paper.

But—so the objection goes—we will lose money! What if we do—

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I think the majority of us would say "yes" to this question.

And if we need such a newspaper, then I am sure we should be able to maintain it just as well as the Dutch or French Catholics —or the Christian Scientists!

In fact, we have been doing it—or at least the brave little "32" out in Kansas City (now in New York) have. They have been doing it against tremendous odds for the

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last half-year or so. Oh, it is true that they have not built up a daily Catholic news service as yet. It would be a bit miraculous if they had! And this will probably come only after a number of Catholic dailies are in the field. But this little paper has given us a plenteous share of able and Catholic correspondents interpreting world events from a non-secularistic angle.

And, further, there is one thing at least that such a paper as The Sun-Herald does and which our other Catholic publications have not been set up to do—i.e., it reaches the man in the street of all denominations daily, and it tries to give him some reflection on God's place in everyday events.

Dear editor—keep plugging it!

Sincerely yours in Corde Jesu,
A Non-journalist
Providence

'A Vexing Problem Solved'

Editor:

WITHOUT wishing to appear clever or funny, I think the brightest part of Fr. Gounley's solution was the question mark after the title, and not the final sweeping statement (**The Priest**, April, 1951).

The proponent of the casus argued something like this: Remedium concupiscentiae is a recognized lawful end of marriage. During periods of temporary or in the case of permanent physical impossibility of conception, this remedium can be had as well condomistically as in any other way, and since it does not interfere with the primary end why all the fuss about

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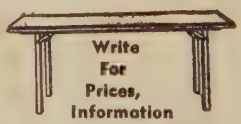

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prohibiting it? Quite a canny argument!

Fr. Gounley answers the proponent with a No Siree. Quote:— " . . . allaying of concupiscence is essentially an accessory or a by-product of the primary end so that as a necessary result the rights conferred by this end extend no further than the rights conferred by the other two ends."

Now the only logical conclusion I can see to that is that all marital relations during pregnancy and in the cases of physical impossibility of conception are forbidden, whether they be performed condomistically or otherwise. And why? Let us take the case of a pregnant woman. During pregnancy it is physically impossible for her to conceive anew. So, her husband's right to the marriage act, whose primary end is the procreation of a child, ceases on that score since it has achieved its end, which, by the nature of things, makes further attainment of that end temporarily impossible. Now if the right to perform the marriage act as a remedium concupiscentiae goes no further than the right to perform it for the procreation of a child, then during pregnancy, etc. it should also cease.

It seems to me the solution lies somewhere in this direction: the right to perform the marriage act as a remedium concupiscentiae was given precisely with the express intention of its being more extensive in scope than the primary right, though secondary to it in nature, hence making marital relations become lawful even during pregnancy and sterility when intercourse could no longer be had on plea of fulfilling the primary right.

The question still remains: Why

then is condomistic intercourse forbidden during pregnancy, etc. since it fulfills the end of remedium concupiscentiae? Here we must bear in mind that though the right to perform the marriage act was extended in scope, the nature of the act was not changed and the modus of the act in attaining the primary end governs the modus in all other ends. It is the only natural one and cannot be changed without violence to the nature of the act, even to procure a secondary end.

Hence, condomistic relations are forbidden at all times not because they may or may not interfere with other ends of marriage but because they violate the very nature of the marriage act by the manner in which they are performed. They are sins against nature.

Sincerely yours,
T. O'Neill, M.S.C.

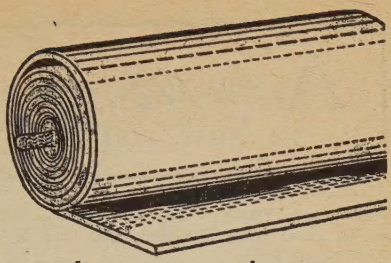
Catholic Mission
Jacquinot Bay
New Britain
Territory of New Guinea

For Your Information

Editor:

FOR some time there have been many persons from various parts of Canada and even the United States visiting the resort area of Ste. Marguerite in the diocese of Montreal to see Rev. Sister Ann Felicite, a 62 year old nun, member of the Sisters of Providence with motherhouse at Montreal. Reports of various "miracles" persist but the authorities of the order and also of the Archdiocese have no comment to make at the present time.

At various times Sister Ann has received scores of visitors seeking



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Will & Baumer Candle Co., Inc. Back Cover

Correspondence

her intercession in matters physical and spiritual. These visits have now been stopped for the summer at least. Whether they will be resumed now is uncertain.

Among the many stories which persist about this nun is one of a sceptical doctor who visited her, pretending to have a limp. She is supposed to have told him that he did not have a limp but that he shortly would have. According to reports this doctor now has a limp.

The parish priest, Rev. A. Caron, refers all questioners to the Archbishop's residence, Montreal, but there is nothing more forthcoming from there than the usual warning that the Catholic Church only accepts miracles after they have been proven through a long and rigorous investigation.

Sincerely,
NC-News Service
Washington, D. C.

The Roman Collar

Editor:

WHY is it so necessary that we priests wear these abominable stiff collars? To me and to many other priests they are a means of penance. That probably alone will justify them. But I believe they are about the most unnatural garb that could be devised, and although I am not a medic, I believe they are unhealthful. I like the looks of them and they are probably one of our best protections, but couldn't some other distinguishing mark for the clergy be used, especially when it's so very hot or so very cold?

Sincerely yours,
R. E. J.
Montana

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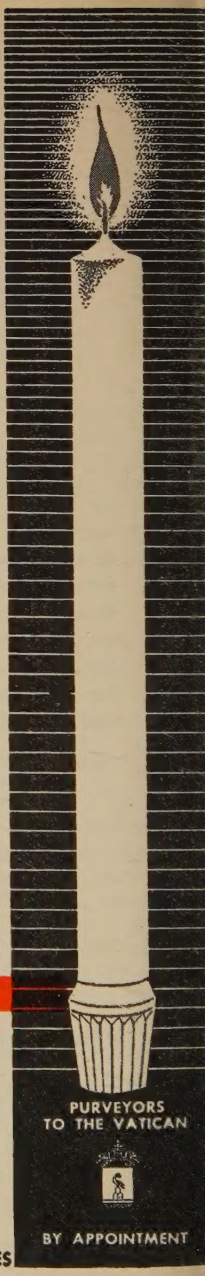

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